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No. 9.

Expect Great Things from God. Attempt Great Things for God.

THE record of receipts for the month ending July 18th, shows a falling off of nearly \$600 from the same month last year. This makes the decrease for the time since January 1st over five thousand dollars as compared with last year. If this decrease should continue in the coming months, it would bring great disaster to our work.

THE motto of the Woman's Union Missionary Society for 1894 is "Pray, Plan, Push." Shall we make this motto our own for the next few months, in our efforts to increase receipts?

THE charity that begins at home and stays at home generally dies of heart failure.—*Ram's Horn.*

"I DID it to thank God," said a Chinese convert in Singapore of a service he had performed which pleased and surprised the missionary.

THE topic suggested for auxiliary meetings in October is, "Two Lives Given to India and Ceylon,—Mrs. Harriet Newell and Miss Eliza Agnew," and we give a large part of our space in this number,—we wish it were ten

times as large,—to work in those two countries. Mrs. Newell was allowed only the briefest glimpse of the sore need of the women of India, and then was driven away before she could lift a hand to help them. If she could have seen what Mr. Hume has been able to write as to the remarkable progress that has been made in behalf of these women; if she could have read the gracious appreciation of Mrs. Bisseil's full, rich missionary life in the firewell address given on another page, she would have gone to meet her Lord with a song in her heart. Miss Agnew's work of forty years in Ceylon was in marked contrast to that of Mrs. Newell. A sketch of her life is in some sense a description of all woman's missionary work in Ceylon. With long life was she satisfied, and she saw the salvation of the Lord.

ONE of the directors of the East India Company, in the beginning of this century said, "I would rather see a band of devils in India than a band of missionaries." The Secretary of State for India recently recorded the sentiment of the Government in an official report. "The Government cannot but acknowledge the great obligation under which it is laid by the benevolent exertions of those six hundred missionaries, whose blameless example and self-denying labor are infusing new vigor into the stereotyped life of the great populations placed under English rule, and preparing them to be in every way better men and better citizens of the great empire in which they dwell."

It is with deep gratitude that we are able to state that the terrible earthquakes in Turkey in July have neither taken the lives of any of our missionaries nor seriously injured any of our Board property. Many of the inner partitions in our college buildings in Scutari were cracked, and the house occupied by our work in Gedik Pasha under the care of Mrs. Newell was considerably injured. The latter is a rented house, not owned by the Board. An account of Mrs. Newell's almost miraculous escape will be given in our next number. In Adabazar the schoolhouse still stands intact in the midst of ruin and desolation all about it, even almost in the school yard. There was no loss of life among the Protestants in Adabazar, but many have lost their homes, and this calamity, added to the heavy taxation, the failure of the tobacco crop, creates extreme poverty and suffering among the people. Miss Farnham writes: "Poor in Turkey has a very different meaning in Turkey from what it does in America. One of our native preachers, who has had \$6.60 a month, has been cut down to \$4.40, and he has a family of six to support. I wish some wealthy Christians could be here for one month. They do not know,—no Christian could refuse to give who did know."

INFLUENCE OF BOOKS.—A puritan divine named Sibbs wrote a booklet called "The Bruised Reed." A copy of this was given by a humble layman to a little boy at whose father's house he had been entertained over night. That boy was Richard Baxter, and the book was the means of his conversion. Baxter wrote his "Call to the Unconverted," and among the multitudes led to Christ by it, was Philip Doddridge. Doddridge wrote the "Rise and Progress of Religion in the Soul," and "the time would fail us to tell" its blessed influence. By it Wilberforce was converted, and of his life and labors volumes could be written. Wilberforce wrote his "Practical View of Christianity," and this led not only Dr. Chalmers into the truth, but Leigh Richmond to Christ. Richmond wrote "The Dairyman's Daughter," which has been published in a hundred languages, and over five million copies have been sold. Carey's compassion for benighted men was first awakened by reading Cook's "Voyage around the World." Buchanan's "Star in the East" led Judson to be a missionary, and untold has been the influence of the apostle of Burma in heathen lands and at home.—*Rev. John Gordon.*

We subscribe most heartily to this testimony to the value of good books, and we believe none are of greater value in specific work than the modern books on foreign missions. There are many instances where the reading of one of these fascinating publications has led to a strong interest in missions, and we think one of the best ways of rousing the indifferent is to place them within easy reach of their hands. With this idea in view the modest missionary library has been started in the Rooms of our Woman's Board. Many have already availed themselves of books from its shelves, and doubtless many more will do so in the autumn. The list of books and terms will be found on the cover of LIFE AND LIGHT.

IN the July number of *Christian Literature and Review of the Churches*, published by the Christian Literature Company, 13 Astor Place, New York City, there is an interesting correspondence between Dr. Henry S. Lunn and Mrs. Annie Besant on "The Moral Evils of Hinduism." Mrs. Besant not only asserts the equality of Oriental religions with the Christian religion, but even their superiority to the faith which we profess. The sermon preached in St. James's Hall, London, by Dr. Lunn, April 29th, deals not only with philosophic Hinduism, which is chiefly emphasized by all these defenders of false faiths, but he also shows that what the apostle Paul said of the Romans is repeated with mournful iteration in the life of India to-day, and that popular Hinduism is the worship of the incarnation of the worst vices of mankind. In his opening sentence Dr. Lunn says: "We are face to face to-day with a situation almost unparalleled in the history of Christian missions. All the great missionary societies, with scarcely an exception, on

both sides of the Atlantic, record a serious decline in income. This decline is due, no doubt, to some extent, to the exceptional financial pressure, and this is especially so in the case of American societies. There are, however, far more serious causes at work, and the most important of these is the teaching that idolatry is not so bad a thing after all, and that heathen nations may be saved by a regeneration of their own creeds."

We who live in the spiritual atmosphere of Eastern Massachusetts know how broad is the mental hospitality toward all religions, especially as their representatives have had the ear of the public since they appeared on the platform of the World's Parliament of Religions. While we recognize the world's gropings after God through all the ages, in the great ethnic religions, yet Count Bernstoff's declaration on the opening day of the Parliament, "I believe only the Bible to be true, and Protestant Christianity the only true religion," should receive an unqualified amen from every loyal Christian heart.

MANY persons interested in missions were surprised and pained by an article in the April *Forum*, entitled "Why Christian Missions have Failed in India." It was written by a Hindu, a lawyer of Bombay, Virchand A. Gandhi by name. He spent some time in the United States last year, and delivered an address before the World's Congress of Religions. An able reply appears in the June *Forum* under the title, "The Success of Christian Missions in India." The author of this article, Mr. Frederick Perry Powers, was born in Turkey in 1849, where his father was an American missionary. He is a successful author and journalist, and has, as a layman, for many years taken a keen interest in Christian missions. His rejoinder, though necessarily brief, is overwhelmingly convincing, and he has done excellent service to the cause of missions by referring to a dozen or more standard publications on Christian work in foreign fields. Mr. Gandhi says: "The Christians, being meat eaters and wine imbibers, seem to us to represent a religion devoid of humane practices; for, to the mild Hindu, brotherhood does not mean simply the brotherhood of man, but the brotherhood of all living beings." To which Mr. Powers replies: "No one who has lived in an Asiatic community and observed the treatment of women and other domestic animals, whether kept for breeding or industrial purposes, will be imposed on for a moment by the implication that the Hindus abstain from flesh from motives of humanity. . . . Their aversion to killing cows is pure superstition. . . . Now, if abstaining from meat fosters the belief that there is a god under a cowhide, it is the duty of missionaries to eat meat three times a day, if thereby they may help to convince the dupes of Brahmin superstition that beef is diet and not deity."

CEYLON.

MISS ELIZA AGNEW.

BY MRS. KATHARINE HASTINGS WOOD.

To go half way round the world is now the voyage of a holiday. It was very different when, in 1839, Miss Eliza Agnew sailed from Boston for Ceylon. She went never intending to come back. For forty-three years she labored, but she never returned to America. "I gave it all up when I left America," she said. Her decision was no sentimental idea of duty. She was not a sentimentalist. It was no stern conception of missionary denial. Others took needed home furloughs with her hearty concurrence. But for herself, she stayed, and somehow she did not seem to miss the inspiration or the bodily health which



MISS ELIZA AGNEW.

others received from the journeys home. Born in New York City, Miss Agnew did not enter foreign missionary work until she was over thirty years of age. She was sent by the Board to Ceylon to work in the Oodoo-ville Boarding School. No single lady had been sent before to Ceylon, and the people could not at first understand that a woman actually unmarried should come so far. Miss Agnew was fond of relating how the day she arrived, while busy in her room, two bright black eyes peered up at her through a convenient hole in the hedge, and a small voice anxiously asked, "Please, where is Mr. Agnew?"

The present Oodoo-ville School is in a large structure built of the white coral stone of the country, with wide verandas gracefully arched, and tiled floors and roofs,—a building whose beauty is a feature that is properly emphasized by all who love the school. The school in Miss Agnew's day was not so housed. It was in a long, low stucco building, whitewashed without and within; its floors of country cement, and its roofs thatched with

palm leaves, in which the little squirrels nested, and from which a snake now and then dropped. One of the rooms, long and low, was the bedroom. Here each girl spread her mat at night and slept wrapped in her cloth. Another was the dining room, where the girls sat on the long palm-leaf mat at meal time and ate rice and curry with their fingers.

Much of the growth had already taken place when Miss Agnew came. She died an old lady in 1883, but the first stages of the mission had already passed before she came to the field. That belongs to the story of a still earlier generation. The education of girls had been going on for twenty years. The idea had lost its association of degradation, and girls were often brought by heathen parents, who were strangers to the missionaries, to be placed in the school. Miss Agnew found ninety-five girls at Oodooville, and every year more were brought than could be accommodated.

For forty years she was the efficient principal of this school. She was an excellent example of what we do not think enough of in America,—the power of long-continued missionary service. The Oriental honors age and appreciates combined labor, while things there move so slowly that a short period of work accomplishes less than here. Miss Agnew saw three and four generations of pupils. All the Province came to know and love her. To thirteen hundred women she was the one embodiment really known of education and Christianity. Her power was in geometrical ratio to her length of service. Wherein lay her power? First in her justice. One must live in an Eastern country and see how universally the people distrust each other to realize what a power this quality may be. The girls learned that she was to be trusted to do what was right. Coupled with that was her personal sympathy and care. Nothing shows her whole character better than the way in which the vacations of her later life were spent. One vacation she reserved for rest for herself at a little thatched bungalow on the north coast of Ceylon, where the coral rocks dip down into the warm Eastern sea. The other vacations she gave to her girls of former years. She visited each station in the mission, and it was understood by all that she had come to see the former Oodooville scholars. "*Chennamma* (little lady) writes that she is coming this week," a missionary lady would say to the Christian women at her station. Their bright black eyes would light up, and then they would look at each other shyly and laugh, and one more bold than the others would say: "We are glad. Now we must go home and see that the children's clothes are mended, and the yard swept, and everything made neat." During the week she would go to see some woman married and settled years before. She would praise the yard, the fruit trees, the neatness of the cooking utensils, and the clean faces of the children. But perhaps

the cloth of one little one had an unsightly rent. "Oh, my Anarche!" she would say, "is this the way you learned to take care of clothes? You have not lost your needles and thread down the well, have you? Now the next time I come you must have the clothes all as nice and neat as are the pretty little ones that wear them." So, with loving praise and kindly reproof, all the little matters of the household were noted. The women grew old, and their grandchildren took the place of their children, but they were still her girls to Miss Agnew, and she still kept the same loving watch over them as in the first years when they went from the school to their own homes. Do you wonder that her name is in the most literal sense a household word in all that part of Ceylon?

It seems almost like intruding to enter Miss Agnew's private religious life, but here lay the strength of her long, useful career. Her religious life was the—shall I say old-fashioned, outspoken kind. If anything went very wrong and was very exasperating, a little sigh and "I'll tell the Master," was all she said. Her pupils used to say that no morning bell was needed to rouse them, for at the same time each morning, before daylight, they heard her, in her adjoining room, rise and pray for the school and for them individually. There was no doubt about the guiding power of her life. It was Christ. But she did not "hold down the gospel" in selfishness. Methods changed, and new things came up after she left America, and later missionaries brought out "new-fangled notions," but she took an interest in them all.

In 1879 Miss Agnew resigned her position as principal of Oodooville School. At this time it was suggested by the mission that she might like to return to America to visit her friends in her native land. Her characteristic reply was: "My work for the women of Jaffna is not yet finished. Guide me, O Thou great Jehovah! is my daily prayer. In that hope will I rest." After a brief visit to the Pulney Hills, she moved to Manepy, expressing a desire to spend her declining years among the native Christians. Her days were spent in making calls upon old graduates and seeing women in her room. The old pupils who had yielded to temptation and strayed from the fold were not forgotten, but visited and revisited, prayed with, and earnestly exhorted to return to the Lord.

In June, 1883, Miss Agnew received a partial paralytic shock, and after that was, more or less, confined to her room until the end came. The native women considered it a privilege to care for her, but in her half-unconscious state she longed for her own country women, and the missionary ladies were glad to be with her who had been so much to them. On the 14th of June, 1883, she peacefully passed away. The funeral was held the next day, and many Christian families attended. She was buried at Oodooville, in the

“Campo Sancto” of Jaffna, where many of the missionaries lie, and only a few steps from her home of so many years.

We have not sketched this quiet, busy, uneventful life because of any wonderful heroism or marvelous achievement in it. It is true she was a bright, clever woman. Father Spaulding, the missionary at Oodooville for many years, was wont to call her his encyclopedia, so accurate and broad was her stock of information. With her personality and strength of character she would, probably, have been a power in any community, but she was not a genius. She was simply a noble woman with wisdom and perseverance, and the grace to use these qualities for Christ and his cause. Who will say that she could anywhere else have found so rich a field for her service as in forming the lives of those hundreds of Hindu women?

Our mission fields are full of Miss Agnews. Their names may not be widely known here in America, as hers was not, but quietly and faithfully they are doing a work which in detail is very small, but in sum is very great. I am sure if at this point Miss Agnew could look over my shoulder, she would say, “Now tell them to turn from the Miss Agnew who is gone to the Miss Agnews who are here and whom they can help.”

WOMAN'S WORK IN CEYLON.

From the Report of the Ceylon Mission for 1893 we make some extracts, showing the progress and present condition of the work in which the Woman's Board has an especial interest. The good results shown are fruits from the seed so faithfully and carefully planted by Miss Agnew and her co-laborers. The Report says:—

OUR girls' boarding schools are wonderful as transforming agencies. The shy, uncouth, ignorant girl who enters the open doors, emerges, after a period of four or five years, the self-possessed, earnest, practical, intelligent Christian young woman. Small wonder that we think so much of our boarding schools, when every year so large a proportion of our converts come from these institutions. The number uniting with the church from these schools last year is rather less than the average, yet out of seventy-eight admitted on profession of faith in all our churches, no less than thirty-two were members of Jaffna College, Tillipally Training School, Oodooville and Oodoopitty Girls' Boarding Schools. Several others were boys and girls from our village schools.

Undoubtedly of the Bible women employed in Ceylon many enjoyed the teaching and training of Miss Agnew. The report says of them:—

The large majority are women past middle age, who have some influence, and are not tied down to their homes by young children. Quite a proportion, however, are younger women, and a few unmarried girls.



RECEIVING SACRED ASHES FROM A FAKIR.

These Bible women, while not reporting many conversions as a result of their labors, are a power for good. We could profitably spend double the amount we now receive for this work.

Of the individual reports of these Bible women we make space for three. Mrs. Eunice Samuel, of Chavagacherry, writes:—

Here we have some low-caste people in the village. Whenever other people see us holding meetings at the houses of these low people, they mock and ridicule us. But we continue still to preach to them, for they listen to our words. A Roman Catholic young man who was at one of our meetings, asked for a book to read. We gave him a tract. After reading this he asked for another. We then gave him a Gospel of Luke. He asked what was contained in this book. We told him it contained the record of Christ's birth, life, and death, and asked whether he did not have it in the Roman Catholic Bible. He replied that the priests did not allow them to read the Bible. He got permission from us to read the Gospel and keep it.

Mrs. Anna Arunasalam, of Nunavil, writes:—

One night a meeting was held in a school bungalow near our place. Nearly a hundred and fifty persons attended the meeting, of whom about fifty were women. After the meeting was over I met some of the women, and asked them how they liked our meeting. They replied: "No such instructions can be obtained in our temples, and what you teach is all acceptable, but we cannot at all become Christians, as our parents and relatives will hate us, and further, it is very hard for us to walk according to the doctrines we heard this night, though they be true. We also believe that our gods will not allow us to go to hell, but will procure a place for us in heaven. Is heaven a place only for Christians? Shall we not have a share in that happy place?"

Mrs. Elizabeth Murgesu, of Maddewil, writes:—

We went to an old woman who was lying at the point of death, and told her her condition, and asked of her hope in the other world. She answered that she worshiped the Lord, and hoped to enter heaven. We read some passages from the Bible, and prayed with her. We went there often and talked to her; but when she recovered she made vows to the god Pilliar. A meeting was held here by the ladies of the Zenana Mission. There were more than fifty women, and many seemed interested.

These three Bible women report a distribution of over a hundred portions of Scripture, and half a dozen women who can be classed as inquirers.

OODOOVILLE GIRLS' BOARDING SCHOOL.

It will be remembered that this was Miss Agnew's special school, her life work. It is now self-supporting. The Report for 1893 says of it:—

Of the hundred and twenty-two pupils, December, 1893, fifty-two were church members. All the pupils of the Training School class, the English



SELLING BANGLES.

class, and the eighth standard are included in this number. Eleven pupils united with the church during the year. Over thirty attend the meeting for inquirers.

The pastor has held weekly meetings in the school, which have been helpful, especially to the Christians of the school. The services held by two evangelists from Colombo deepened the religious interest near the close of the year.

In February a class of seventeen graduated, but of these two joined our training school class, and eight joined the English class which was formed this year. Two former graduates also came into this class. At the beginning of the school year thirty new pupils were admitted into the various classes. Eleven of the old pupils either did not return, or dropped out during the year. One graduate of the Training School was made teacher. The three Seniors in the Training School were successful in their examinations in December, and have received their certificates, but the Junior students were not successful in their arithmetic paper.

The principal event of the year was the coming of Miss Myers in June. She has found her hands full of work, and has taken charge of various departments in the school.

Of the Oodoopitty Girls' Boarding School, Mr. Smith writes:—

The boarding school has prospered fairly well, and has, I trust, justified the sacrifice of home comforts, and the interruptions to family life involved in the residence of my wife and children at this station during the absence of Mr. and Mrs. Hastings in America. It has been a labor of love on the part of Mrs. Smith, and she has done a great deal for the school.

Nine girls were admitted to the church during the year, and twice that number attended the inquirers' class. A small class was graduated at the beginning of the year, and a large number admitted as new pupils, making the total enrolled thirty-seven or eight.

Of the Misses Leitch, the earnest, indefatigable sisters, the report gives us a characteristic glimpse:—

It may not be out of place just here to mention the return of the Misses Leitch to Ceylon, as they were formerly members of our mission. These young ladies have attached themselves to a Medical and Zenana Society in England, and are desirous of giving Jaffna a medical mission for women. Chavagacherry was passed over to them for this purpose by vote of the Prudential Committee, and the mission house has been greatly enlarged and put in order, in the hope that such a mission would be established at this station.

The ladies arrived in June, but after two or three months, during which time they resided for the most part in Jaffna town, owing to the unfinished state of their house at Chavagacherry, they went to Colombo, where they took up, with their wonted enthusiasm, a scheme for a hospital for women in that city. They were instrumental, also, in getting up a numerously signed petition against the unrestricted sale of opium and chaug. Dr. Leslie and Miss Walker, a trained nurse, who were to inaugurate their medical work in Jaffna, arrived in Colombo at the close of the year, and went with the Misses Leitch to Newera Eliya, the hill sanitarium of Ceylon, where they expect to remain several months, studying the language. In the meantime their house in Chavagacherry is approaching completion, and when finished will be one of the largest and most complete mission houses in Jaffna.

INDIA.

A FAREWELL ADDRESS TO MRS. AND MISS BISSELL.

The following "letter of respect," read at a church gathering in honor of our missionary, Mrs. M. E. Bissell and her daughter Emily, with its pleasant Oriental tone, shows a good appreciation of the remarkable work accomplished by Mrs. Bissell in her forty years of service. The record is one that we all might envy.

THE LETTER OF RESPECT FROM THE FIRST CHURCH OF AHMEDNAGAR TO MRS. M. E. BISSELL AND MISS EMILY BISSELL ON THEIR DEPARTURE TO AMERICA.

(Presented at a gathering of the church March 13, 1894.)

THE loving salaams of the Christian people of the First Church of Ahmednagar to Mrs. Bissell, our respected and dear mother.

Forty-two years have now passed since you first came to India, and during this time, with your dear husband, you have preached the Lord's tidings, and labored exceedingly for the growth of his kingdom at Sirur, Kolgaw, and Ahmednagar.

The First Church of Ahmednagar has been hitherto called "the mother of churches." Our dear and respected Rev. Dr. Bissell, who has gone to heaven, used to watch over the affairs of this church with great zeal and care. Since his death this same care and zeal has been shown by you. Though you have had full mission work, still you have been taking a careful interest in our church. For this all the people of this church, small and great, are heartily thankful to you. The picture is always before us of how you have been always working for the native Christian women. Carrying

on the women's twelve-o'clock prayer meeting, teaching slowly but regularly the women who cannot read, reading Scripture at worship time, choosing very useful books for the women, having them read and telling them the meaning, helping them to make progress in their spiritual lives, and teaching them how to be good and pleasant housewives,—all this you have been doing with the Lord's help. We greatly wonder to see your strong yearnings for the growth of our Christian women to a higher condition.

Female education being sadly neglected in India, by great exertions of body and mind you brought the girls' school into great prosperity. Because you had much work yourself, the school has been put in charge of many young ladies. Afterwards your dear daughter, Miss Emily, carried on that work for six years with great ability. She also being obliged to go with you to your own country, the church is very sorry to be separated from her. She used to labor like her mother for the church, for girls, and for all Christian people. We are glad that she followed her mother's footsteps. There are now many women who, having been instructed in worldly and spiritual knowledge by the respected Mrs. Bissell, began to serve the Lord, and are carrying on domestic affairs happily in their homes, are good helpmeets for their husbands, and by their speech and conduct are laboring for the kingdom of Christ. In order that these women might gain more knowledge of the Scriptures, the plan has been adopted of holding semi-annual examinations, both in Ahmednagar and other places. You have had the oversight of these examinations. You have also gathered the women together at certain times to hear the report of how the Lord's work is being carried on in Nagar and other places; and you have given these women advice and instruction, encouraged them in their difficulties, and treated them as gently and kindly as though they were your own daughters. It requires a very strong and wise person to do this great work, but you have carried it on in all circumstances, in weakness and strength, in joy and in sorrow. It is the outshining of Christ's love in you. In this connection we must also mention the fact that you have translated and published two volumes of the book called "Women of the Bible." It is not a common thing for a person with all the household affairs to look after, doing mission work, and having many duties crowding in on every hand, to prepare good books. Yet you have done this. These books are now found in many homes, and many women have the pleasure of reading them. You have also trained many Bible women by long and patient effort; and now, wherever these Bible women are seen teaching and preaching, it occurs to us that it is the fruit of your labors.

In regard to the matter of attending the sick, giving them medicine, directions for their diet, etc., we cannot give you the praise you deserve. You

have always been ready to visit the bedside of the sick with words of comfort and cheer. There was, as it were, a little dispensary every morning and evening at your bungalow. The mothers, believing your "homœopathic pills" to be very beneficial, used to bring their sick children to your bungalow at proper and improper times. There is a saying among us, "For the sickness of children bring the pills of Bissell Madam Sahib." When your medicine does not effect a cure, you have given the patients a note to the doctor, and often lent your own *tonga* to send them to the hospital, and sometimes gone yourself to see that they had the best treatment possible. In times when any disease was prevailing you have never hesitated to visit and attend to the needs of the sick.

In connection with the music of the church your services have been especially valuable. Besides teaching the young people the tunes, and training them to sing properly, you have yourself translated many English hymns into Marathi. Many of the sweet songs which we sing were written by you. . . . When we remember all these things the fire of sorrow is kindled in our minds by your departure, and it is very hard to suffer the pain of your separation. Still, joining our hands, we pray that the Almighty Lord will bring you safely across land and sea to your desired destination; that he will grant you a happy meeting with your sons and daughters, and grandchildren, and dear friends, and that having become strong in the air of your native country, he will bring you both back soon to our land of India. Amen.

WHAT GAIN FOR WOMEN IN INDIA IN TWENTY-FIVE YEARS?

BY REV. ROBERT A. HUME.

RELATIVELY there has been greater gain than for women in America. Where Christian and other Western influences are felt the gain is most evident.

I. EDUCATION.—1. Twenty-five years ago an infinitesimally small portion of Indian girls could read, or went to school. Now, a respectable fraction is attending school, and it is the rule that Christian girls should study somewhat, and that intelligent non-Christians should send their daughters to school. 2. Then, most of the schools for girls were carried on by missions. Now, the government, native states, municipalities, wealthy individuals, and societies of intelligent Indian gentlemen carry on such schools, and, except for the backward classes, these are more numerous than mission schools.

3. The following figures represent the gain even in mission schools for girls in twenty-nine years: In 1861 Protestant missions in India reported only 261 day schools and 108 boarding schools for girls, with 15,969 pupils. A very few more girls were studying in mixed schools. No zenana scholars were reported in the general statistics. In 1890, Protestant missions reported 1,507 day schools and 166 boarding schools for girls, with 71,500 pupils, and 40,513 houses which were being regularly visited for their women by mission workers. A good many girls are also studying in mixed schools. 4. Especially has there been a wonderful advance in English and higher education. Twenty-five years ago the few Indian girls who were able to speak English could be readily counted. Now they are numbered by thousands. Some Indian ladies have been through college courses, and hold university degrees up to B.A. and M.A., from Calcutta and from Cambridge, England. Latterly a few have been to Europe and America for university and professional studies.

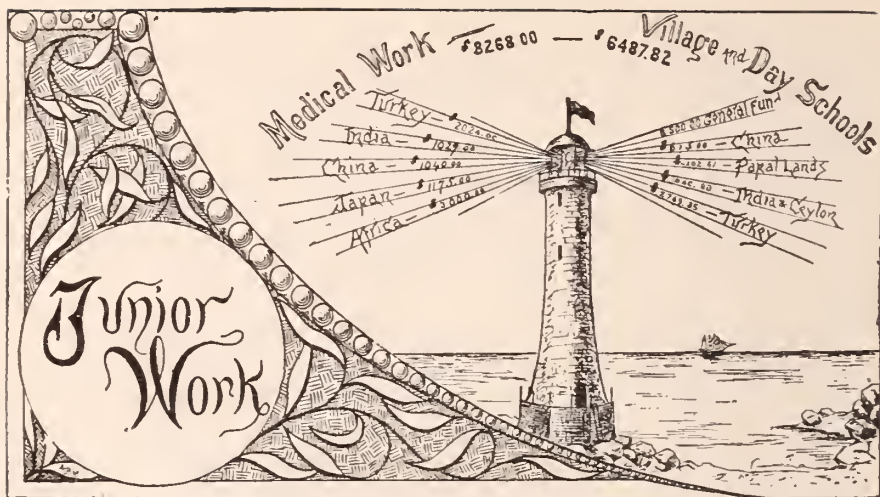
II. OCCUPATION.—Twenty-five years ago there was really nothing for an Indian girl to do except to get married and keep house. A very, very few Christian women were teachers in mission schools; but these were usually widows or young women looking forward to marriage. Now, in some communities, among intelligent people, there is the beginning of a sentiment that to get married is not the only end of woman's existence. 1. Teaching is coming to be recognized as an honorable and suitable occupation for women. In 1890 Protestant Indian missions reported that they were employing 3,278 Indian Christian women and 383 non-Christian women; while all the other agencies which conduct schools for girls employed Indian women probably by the thousand. Some teach English, and some receive excellent salaries. 2. In the large cities of the Empire there are schools to train women to become nurses and hospital assistants. In a good many places there are hospitals which give occupation to women thus trained. Occasionally they practice independently. 3. Such religious service as comes to Bible women and deaconesses gives a new and satisfying occupation to some Christian women. 4. A few of the most cultivated and forceful are editors of papers and magazines for women. A few are practicing as physicians. A few are instructors in colleges. At least one has acted as principal of a government normal college. 5. There is the beginning of service in government offices, in business houses, in art, etc.

III. INFLUENCE.—Indian women, especially of the upper castes, even though uneducated, have always exercised a very powerful influence in their own homes. 1. But better educated and more spiritual wives and mothers and sisters are exercising a greater influence in homes, because fitter

companions for husbands and brothers, and better able to mould and guide even the older children. 2. A new and large sphere in the community outside the home is opening to educated Indian women through ladies' clubs and associations, and in the varied activities of the church. Occasionally the most self-confident Indian ladies speak to mixed audiences of men and women, and even preside at large convocations. 3. In the sphere of political power there is a beginning for Indian women. In some places, if they possess certain qualifications, they exercise the franchise in municipal elections. To the Indian National Congresses they sometimes come as delegates, and appear on the platform.

IV. CONTROL OF SELF.—1. In the past, a girl practically never had any voice or choice in that very important matter of deciding who should be her husband. There is now the beginning of such choice, especially among Christians. 2. The age of consent has been raised. 3. There has been a little gain as to the age when the marriage ceremony takes place. Among Christians and Brahmns legal enactments have raised the age. 4. Among the low castes, widows could always remarry. Twenty-five years ago this was unknown among the upper castes. Now the law allows any widow to remarry, and there is the beginning of this practice. 5. The marriage ceremony once having been performed, the wife was practically under the absolute control of the husband. Even now the law prescribes imprisonment for a wife who refuses to live with a husband who offers at least to house her. But lately two brave women won the beginning of better things for their sex by refusing in court to live with legal, but unworthy, husbands; for, though the court was obliged by the law to pass decrees against the women, there was enough public sentiment to prevent the enforcement of the decrees.

V. SPIRITUAL LIFE.—Women in India, as elsewhere, have been more religious than men. But Hinduism prescribed that women should not be taught even their own religious books. Hence Hinduism, and also Islamism, have made the religion of their women consist of intense ceremonialism. All the new influences, and especially Christianity, have been bringing to Indian women that chiefest treasure, spiritual life. By His supreme revelation of himself in Jesus Christ, now to know Him who before was an unknown God, is to some Indian women the chief gain of the last quarter century. What the future will bring for the other hundred and forty millions of Indian women depends on the Christian women of America, Europe, and India. The first word of our risen Lord was "Woman": "Woman, why weepest thou?" And when by his revelation of himself as a living helper, he had turned her tears to joy, he bade her run to tell the good news to others.—*Heathen Woman's Friend*.



—To give light to them that sit in darkness Luke 1:77—

CHINA.

LETTER FROM MISS ABBIE G. CHAPIN TO CHRISTIAN ENDEAVOR SOCIETIES.

TUNG-CHO, CHINA, May 9th.

MY DEAR FRIENDS: You cannot think how pleased I was to learn that I was to be adopted by the Christian Endeavor Societies and other young people, and so keep in touch with the work I loved so dearly at home, and help you into direct touch with the work I love so much here. I only wish I were more worthy of the privilege. I shall need your prayers, and am sure you will give them.

Of course you will want to know what I am doing. My chief business at present is to do faithful study, but I do thank God that he lets me have the joy of doing something even during these preparation days. I think I have spoken of a little Sunday school which I have every Sunday afternoon. I want to tell you about two of the little girls, so that you can help me pray for them. They are two timid, frightened-looking little things about eight and ten years of age, who have been coming more or less regularly. I often wondered what made them look so scared, but a few weeks ago I found out. One Sunday the little one was sitting upon the *kang* (brick bed) near me,

and the older one was standing beside it minding a big, cross baby that she was trying to keep quiet, when an impudent-looking boy of about fourteen came swaggering in, and making a dive at her began striking her unmercifully; then catching her by her hair jerked her over on her back on the hard earth floor. He finished by pulling her up and, telling her to go home, pushing her out of the door. It all happened so quickly that I had no time to think what to do, and really, I don't know what I could have done. But when he came back after the little one and saw that Mrs. Wan, the woman of the house, and I were going to interfere, he backed out, only to wait, however, as I learned afterwards, to catch her outside and beat her till she fainted away. This charming youth is their brother, who, being a boy and in school, is the pride and pet of his grandfather, who will not allow his father to correct him; consequently he lords it over the whole family. He has taken it into his lordship's head that he will not have his little sisters learn to read, especially with a foreigner; "the boys at school laugh about it, you know." I do not know how it will end, but pray that the dear Lord will make it possible for the girls to go on some way. The little one has stolen in two or three times since, and hurriedly learned the verse and read a little, not daring to stay through.

The road to this place takes us through a narrow, filthy alley, that runs along the wall of the granary where the Emperor's grain is stored. In one of the little mud huts we pass there lived an old woman whom we have sometimes been to see. She was nearly blind, and very feeble. One of the Bible readers first found her out and brought her here to meeting a few times, until she became too weak. She has a gambling son who is there part of the time, and that made it impossible for us to give her clothing, or even much food at a time, as he would take it and leave her to suffer. The poor old soul, however, seemed to get a real idea of the plan of salvation, and would pray to have her sins forgiven and be taken to heaven.

Last Sunday as Miss Andrews and I came by, we thought we would stop and see her. We called, but receiving no answer pushed open the door and saw the poor old thing lying dead on the brick bed, with a few rags over her. The tiny room was filthy and dark, with nothing in it but a few broken dishes. We let one of the neighbors know, and left the place, thanking God for heavenly mansions prepared for just such as she. We learned afterwards that her son had been away two or three days, and no one had been near.

Oh, you girls in the home land cannot realize what it means to be a woman in China! Sometimes, when I come home, with my heart aching with the sin and sorrow I have seen, I can only go down on my knees and ask God

to let me have more chances to show my heart's gratitude to him for all my blessings and privileges. And oh, I am so glad he lets us have a share in the blessed work of bringing all this sin and sorrow to Jesus, who alone can cure it; aren't you?

FOR CHILDREN'S MEETINGS.—THE GIRLS' BOARDING SCHOOL AT MARSOVAN, TURKEY.

BY MRS. JAMES L. HILL.

LET three favorite hymns be chosen, and sung by the children. Short Scripture reading and prayer. Questions on Turkey (see Note 1). A short paper on the Armenians of Turkey as distinct from the Turks (see Note 2). Map exercises (see Note 3). Questions upon the Girls' Boarding School at Marsovan (see Note 4).

When was its building burned? (Feb. 2, 1893.) Let some one give all possible information about this fire. What are some of the articles needed to furnish the new building? (See Note 5.) Items of interest may be learned from the Annual Report of Marsovan Station for 1892-93, and from news items from Marsovan (hektograph copy), and from an extract from a letter of Mrs. C. C. Tracy of July 28, 1893. Let the leader bring out anew the fact that the children of our mission circles are relied upon to help in the completion and furnishing of this building.

Note 1. What does the Bible say of some of the lands now included in, and bordering upon, the Turkish Empire? What two great divisions has Turkey? How is a part of this land described in the Old Testament? What kinds of missionary schools are there? How many young people in all these schools? (See Sunday School Missionary Concert Exercise No. 5, Turkish Empire, by Miss Mary Evans.) Have you ever seen any Turks or Armenians in this country? What Turkish articles have you seen for sale?

Note 2. See Exercise mentioned in Note 1, and Bartlett's sketch of Turkey.

Note 3. Show the divisions of Eastern, Western, and Central Turkey. In which division is Marsovan? Locate Marsovan upon the map. Ascertain approximately (by the scale of miles on the map) its distance from the Black Sea; from Constantinople.

Note 4. What was the original name of this school? In its beginning, nearly fifty years ago, in what city was it organized? (Let the children tell anything they may have learned of this great city.) Why was it deemed best that this school should be removed to Marsovan? How do our girls look? Where do they sleep? What do they study? How do the graduates compare with those who have never been to a Protestant school? In what do the girls engage beside their studies? How does this school rank among the agencies for good? (See leaflet, *The Boarding School at Marsovan, Turkey*, 3 cents.)

Note 5. See "Letter from Miss Bush," of date Feb. 10, 1894.

Our Work at Home.

"WHAT SHE LOST."

BY E. R. B.

"MAMMA, you have not changed your missionary calendar this morning," said little Lettie, coming into the sitting room and quietly cuddling up in a big chair in front of the blazing fire, kitty in one arm and a big doll in the other.

"Mamma, why don't you turn over that pink calendar of yours? I thought I would just see if there was any more about Japan to-day, and so peeped in your room, but it's just the same as yesterday, and you said we musn't touch it;" and Charlie, not waiting for a reply, banged the door, and, stumbling over a rug, deposited himself in a heap on the floor, and began pulling the cat's tail.

Just then the door opened for the third time, and Mr. Rogers entered, rubbing his hands, and looking at the bright picture with evident satisfaction.

"My dear, is breakfast ready? I have much business to attend to this morning, and would like to have it promptly."

These remarks were nothing in themselves, but judging from the look of impatience on the face of Mrs. Rogers as she turned from the window, where she had been contemplating the steady down-pour of rain, one could see they meant much to her.

The fact was, Mrs. Rogers was in no very happy frame of mind that morning. The baby had been unusually restless, and she had waked with a nervous headache to find, upon going to the kitchen, that the cook had failed to appear. This, with the two days' leave of absence given the nurse, seemed an accumulation of trouble too great to be borne calmly.

Now, Mrs. Rogers was a Christian, and tried to perform every duty with the thought that it was done for Christ, and was, as a rule, a very bright, cheery little woman; but she had made two mistakes that morning. One was, she had failed to ask for special grace to bear the special trials which she knew the day would bring; and another was, she had failed to turn her missionary calendar, a thing she had promised herself to do each morning before she left her room. It was not that the calendar could not be changed

any time in the day, but she had a vivid consciousness of the evening she had brought the calendar home from the missionary meeting; how she had said to her husband, standing in front, and Charlie and Lettie on either side of her, "We will turn this early every morning, so we each can remember the names of our missionaries in our prayers, and have them in our thoughts as often as possible during the day," and then to Charlie and Lettie, "Mamma will put the cover aside each day, dears, so my little ones can read the verses and names, but I do not want you to touch it, as the little hands are too often soiled, and I want to distribute the leaves and so induce others to buy and use it;" and she had somehow felt that the calendar was bringing a blessing upon her and her family.

It had been her custom, upon rising each morning, to go direct to the calendar, which was suspended from the gas fixture at the side of the bureau, and so arrange the little tinted cover that the children could easily read it, and she had noted, not without great thankfulness, that her husband would invariably stop a few moments in front of the calendar, before kneeling in prayer, and so there was an increasing joy in her heart that at least four prayers would ascend each day from her home—her Christian home—for those who amid strangers, in a strange land, were toiling, patiently and lovingly, to plant the blessed cross of Christ. She had never yet failed to offer that morning prayer for those distant workers, and to lead the thoughts of both husband and children to this precious theme, for "out of the fulness of the heart the mouth speaketh," but now—this morning—what had happened? She hardly knew; but one thing, she was conscious of not wanting to pray; and how her heart throbbed at the thought, and the poor aching temples beat in sympathy. She had not set the example of morning devotions; had a conscious feeling that husband and children were disappointed in her, and equally conscious that her husband (who was seemingly indifferent to missions) would never voluntarily turn that calendar. And thus four prayers, at least, that she knew of, had not been offered that morning for those who were expecting it as their right, and deserved it as their reward.

"But I can't help it," was the thought that came as she turned impatiently from the window. "I am sure I have had enough to worry me this morning, and I am equally sure that the Lord does not expect impossible things, and if I did not have time for prayer and the usual little talk to the children about the missionary verse, I just can't help it, that's all."

"But," said conscience, "it is not too late now, you can easily make up for lost time."

"No," said the rebellious heart, "I am just too tired for anything, and the day has just begun and I do think that these things should be brought

before the children's remembrance by Will as well as I. I'm just going to let that calendar go for this day!" Ah! Mrs. Rogers, who was it that only on yesterday had said to Mrs. Thomson, "I think it a woman's peculiar duty and peculiar pleasure to attend to the religious training of her children. I think a man had best leave the first lessons to the mother?"

And as Mrs. Rogers reached that conclusion, she also reached the table, and to emphasize her thought sat down in such a decided manner that both husband and children glanced up.

"What is the matter, my dear, you look unhappy this morning?"

Now, if there is one thing above another that a woman dislikes to be told, it is that she looks unhappy, especially if she is suffering from a headache, and at the same time is having an argument with conscience, conscious all the time that she is in the wrong and conscience is in the right. An impatient answer was on her tongue, but was resolutely held back, and only the cloud upon the brow grew deeper.

Husband and children finished their breakfast in silence, and then went out, the first to business and the latter to school.

The peremptory baby and the household duties gave no time for self-examination, but oh! the dull heartache and the self-reproachings of that day; would she ever forget it? Would God ever forgive her? Would the day ever come to an end? And oh!—as she afterwards recalled it—the hidden manna only waiting to be gathered, so near and yet she could not see it!

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As the beams of the setting sun shone through the rifted clouds and defied their gloom, and the crimson-tinted horizon gave promise of a coming morrow of sunshine, Mrs. Rogers stole up to her room with lowered head and humbled heart, and sinking on her knees, prayed that the beams of heavenly light might so shine through her inward gloom. Almost immediately came the words, "How often would I have gathered thee together, as a hen doth gather her brood under her wings, but ye would not."

Mechanically she turned to the calendar, and the last sunbeam resting on the embossed page, showed with startling brilliancy the promise, "The Lord is good, a stronghold in the day of trouble; and he knoweth them that trust in him."

"Can you believe I trust in Him?" "She held out her hands and raised a tearful face to her waiting husband.

"I would sooner doubt my life," he said earnestly.

"Then God forgive me; and oh! Will, to think how much I lost in not having this verse to strengthen me this day!"

IN MEMORIAM.

MRS. LUTHER GULICK.

DIED in Japan, June 14, 1894, Mrs. Louisa Lewis, widow of Rev. Luther Gulick, aged sixty-four years.

In the death of Mrs. Luther Gulick a long, eventful, devoted missionary life is ended. She and her husband were among the pioneers in missionary work in Micronesia, and, although a large part of her life was spent in Japan, she always turned to the years in Micronesia with special love and yearning. The zest, and humor, and pathos with which she described her experiences there, just before she went to Japan three years ago, will long be remembered by all who heard her. In 1875 she went to Japan with her husband, who was then in the employ of the American Bible Society, and the same earnest spirit characterized her efforts to scatter the precious word of God among the highly cultured Japanese, as was shown in all her intercourse with the simple islanders whom she loved so well. After fifteen years of this service in Japan, Dr. Gulick's health failed and they returned to this country, and after a lingering illness he died in Springfield, Mass., in 1891.

After the death of her husband Mrs. Gulick's heart turned with great longing to the work of her life, which she felt sure was not yet ended. Her great desire was granted, and in the summer of 1891 she left for Japan, where she spent three most active, useful years, making her home with her daughter, Mrs. C. A. Clark, in Kumamoto.

Her last hours are described by her daughter as follows: "I cannot go through the details of those interminably long anxious days and nights when three times we thought the dear mother was slipping away from us, and yet we were able to bring her back and to have her stay on earth a little longer. We telegraphed to the missionary physician, Dr. Taylor, begging him to come to us, but he replied that it was utterly impossible for him to get a passport to come in time to do any good. He suggested that we should take her to Osaka. . . . As soon as possible a spring cot was turned into a litter, heavy dark blankets into a canopy, and four careful men secured to carry her. When the preparations were all made my brother asked her if she was ready to start. 'Yes, if you think best,' was her characteristic answer. She was in a heavy sleep from the quieting medicine which she had taken, and unconscious when she was carried down stairs. She roused a little, and I asked if she would like to see my boys again. 'Yes.' I went to bring them; but when I returned she was in a sound sleep,—the sleep from which she never roused.

"All that afternoon we walked on under the clouded sun, stopping to give nourishment or to moisten the parched lips with a little wine, while the breath came more and more heavily. At three the pulse began to fail. We were sure the end was near, but there seemed to be nothing to do but to go on through the lengthening shadows toward our first stopping place, while into our hearts the heavy shadow of our coming loss crept with chilling gloom. Did mother know where she was? Did she know she was dying on the road,—dying as she had lived, untiring, unresting? That night about twelve o'clock she breathed her last. Her glad spirit went home from a small wayside hotel to the palace of the King, home to the many dear ones awaiting her. . . . We reached Kobe with our precious burden, and found friends at the wharf with beautiful flowers and words of sympathy. That evening, while the shadows of the high mountains covered all the dark pine trees in 'God's acre' by the sea, we laid our precious dust by the side of her little son Allie, by Grandfather and Grandmother Gulick, and Aunt Emily, to wait the last trump."

OUR BOOK TABLE.

Indika: The Country and the People of India and Ceylon. By John F. Hurst, D.D., LL.D. New York: Harper Brothers, 1891. Svo., pp. 794. Price, \$3.75.

The title of Bishop Hurst's book is the same with that of the famous work written on India by the Greek traveler Megasthenes soon after the times of Alexander. There is no other single work in English that summarizes as attractively as does this stately volume the chief points of interest concerning the land of the Ganges. The author's personal experience in travel is not made unduly prominent, but is used as a thread to connect the various topics naturally arising as he passes from city to city. His descriptions of scenery are felicitous, but one values pre-eminently the chapters concerning the history, politics, social life, industries, races, and religions of the land. A student of missions in India feels especially grateful to Bishop Hurst for his account of medical missions and the Countess Dufferin Fund for Female Medical Aid, also for his comprehensive and illuminating history of the Theistic movement as evidenced in the various somajes, and for the religious significance of the reformatory movements. The book is furnished with a copious index, numerous illustrations, and maps, and is a volume not only for reading, but also for reference. It is popular and timely, and an important contribution to the current history of cosmopolitan reform. G. H. C.

BOARD MEETING.

A SPECIAL meeting of the Woman's Board of Missions will be held in the Congregational Church, Montclair, N. J., on Wednesday and Thursday, Nov. 7 and 8, 1894. It will be in all respects like an annual meeting, with the exception of certain legal action, which must be taken at the usual time according to the constitution. The delegates' session will be held on Tuesday, November 6th, as usual. The ladies of Montclair will be happy to entertain all regularly accredited Branch delegates and missionaries during the meeting. All such desiring entertainment are requested to send their names before October 8th to Miss Elizabeth F. Johnson, 80 Park Street, Montclair. To any besides delegates who may desire to secure board, suitable places at reasonable prices will be recommended on application to the same address.

TOPICS FOR AUXILIARY MEETINGS.

September.—Proportionate Giving. See LIFE AND LIGHT for August.

October.—Two Lives Given to India and Ceylon: Mrs. Harriet Newell and Miss Eliza Agnew.

November.—Thank-offering Meetings.

December.—The Life and Times of Dr. Cyrus Hamlin.

January.—Missionary Literature.

February.—Thirty Years in India. The Work of Mrs. S. B. Capron.

March.—Young People's Societies of Christian Endeavor in Mission Fields.

April.—The Apostle of Japan,—Rev. Joseph Hardy Neesima.

May.—Earliest and Latest Workers in China. Dr. Robert Morrison and others.

TWO LIVES GIVEN TO INDIA AND CEYLON.

TOPIC FOR OCTOBER.

MRS. HARRIET NEWELL and Miss Eliza Agnew.

For this meeting we would suggest brief papers as follows: 1. Sketch of the sailing of the first missionaries to India, with a glance at the present condition of the missions in India. See Bartlett's Sketch (price 6 cents), and Condensed Sketches of the Marathi, Madura, and Ceylon Missions (price 2 cents each). 2. Sketch of Mrs. Harriet Newell, see monthly leaflet (free). 3. Sketch of Miss Eliza Agnew, see *Mission Studies* for July, to be obtained from 59 Dearborn Street, Chicago, Room 603 (price 3 cents). 4. Sketch of the School in Oodooville, see LIFE AND LIGHT for December, 1879, and February, 1884. All these references except *Mission Studies* can be obtained at No. 1 Congregational House, Boston, Mass.

WOMAN'S BOARD OF MISSIONS.

Receipts from June 18 to July 18, 1894.

MISS ELLEN CARRUTH, Treasurer.

MAINE.

<i>Castine.</i> —Desert Palm Society,	35 00
<i>Maine Branch.</i> —Mrs. Woodbury S. Dana, Treas. Auburn, Y. L. M. B. (of wh. 25 const. L. M. Miss Oakes), 30; Biddeford, Second Cong. Ch., Ladies' Miss. Circle, 33; Washington Co. Conf., Ladies' Contri., 9.45; Wells, Second Parish Ch. Aux., 24; South Gardiner, Aux., 9.14; Belfast, Jun. Endeavorers, 7.65; Augusta, Aux., 50; Friends in Maine Branch, 15,	178 24
Total,	213 24

NEW HAMPSHIRE.

<i>New Hampshire Branch.</i> —Miss A. E. McIntire, Treas. Atkinson, Master's Messengers, 10; Chester, Aux., 20.25, Christ-mas Roses, 6.75; Concord, Kimball, King's Daughters, South Ch., 11; Jaffrey, East, Aux., 25; Keene, First Ch., Light Bearers, in memory of Bessie Merrill, 30; Lebanon, Aux., 33.25; Milford, Aux., const. L. M's, Mrs. Alice Russell Peck, Mrs. Lucy A. Needham, Mrs. Georgia A. Nichols, Mrs. Harriett E. Sargent, 100; Nashua, Aux., 27.40; Orford, Aux. (of wh. 24 const. L. M. Mrs. Eva R. Hannaford), 37.17; Tilton, Aux., 12.65,	313 47
Total,	313 47

LEGACY.

<i>Nashua.</i> —New Hampshire Branch, Legacy of Mrs. C. P. Abbott,	515 00
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VERMONT.

<i>Vermont Branch.</i> —Mrs. T. M. Howard, Treas. Alburgh, Aux., 3; Burlington, 110; Chester, 6; Danville, 21; Norwich, 10; Royalton, South, Mrs. Susan H. Jones, 30; Randolph, West, const. L. M. Mrs. Mary H. Goldsbury, 25; St. Johnsbury, North Ch., 58.70, South Ch., Jun. Dep't, 51; Waterbury, Aux., 8.71, J. C. E. S., 5,	334 41
Total,	334 41

MASSACHUSETTS.

A Friend,	25 00
<i>Andover and Woburn Branch.</i> —Mrs. C. E. Swift, Treas. Reading, Aux., 10; Lawrence, Cadets, 5.28; Bedford, Golden Rule Band, 10; Winchester, Aux. (of wh. 25, by Mrs. Jennie Herrick, to const. L. M. Mrs. Lydia L. Blood), 133.83; Lexington, Aux. (of wh. 25 const. L. M. Mrs. A. M. Redman), 59; Andover, Abbot Academy, 85.71; Malden, A Friend, 10; West Melford, Aux., 9,	322 82
<i>Barnstable Co. Branch.</i> —Miss Amelia Snow, Treas. Falmouth, Y. P. S. C. E.,	20 50

<i>Berkshire Branch.</i> —Mrs. C. E. West, Treas. Canaan Four Corners, 26; Dalton, Penny Gatherers, 59.69; Housatonic, Aux., 16.70; Richmond, Aux., 20.50,	122 89
<i>Brookfield.</i> —Cong. Ch.,	1 00
<i>Essex No. Branch.</i> —Mrs. Wallace L. Kimball, Treas. Ipswich, Aux., 11; Newburyport, Primary Class of Prospect St. Ch., S. S., 3.41, Aux., 100; Belleville, Aux., 20, North Ch., Y. P. S. C. E., 10; Haverhill, North Ch., Aux. (of wh. 25 const. L. M. Mrs. Mary A. Graves), 28.20,	182 61
<i>Everett.</i> —Mrs. Andrew Allen,	1 40
<i>Falmouth.</i> —Y. P. S. C. E.,	5 00
<i>Franklin Co. Branch.</i> —Miss L. A. Sparhawk, Treas. Greenfield, Aux., 4.55; Northfield, Aux., 10,	14 55
<i>Hampshire Co. Branch.</i> —Miss H. J. Kneeland, Treas. Amherst, Aux., 5; Hatfield, Wide Awakes, 5; Williamsburg, Mrs. James, 25; South Hadley, Mt. Holyoke College, 30,	65 00
<i>Marlboro.</i> —Jun. Aux.,	10 00
<i>Middlesex Branch.</i> —Mrs. E. H. Bigelow, Treas. Lincoln, Mayflowers, 1; Marlboro, Aux., 22,	23 00
<i>Norfolk and Pilgrim Branch.</i> —Miss S. B. Tirrell, Treas. Braintree, First Ch., Aux.,	6 50
<i>North Middlesex Branch.</i> —Mrs. Elizabeth Hunt, Treas. Boxboro, Aux.,	15 58
<i>Salem.</i> —Smith College, Missy's Soc'y,	45 00
<i>South Lynnfield.</i> —Aux.,	10 00
<i>Springfield Branch.</i> —Miss H. T. Buckingham, Treas. Lindlow Centre, Aux., 13; Monson, Aux., 22; Springfield, First Ch., 61, Jun. Y. P. S. C. E., 15, South Ch., Aux., 36, Jun. Aux., 9,	156 00
<i>Wellesley.</i> —J. Y. P. S. C. E.,	30 00
<i>Worcester.</i> —Central Ch.,	42 00
<i>Worcester Co. Branch.</i> —Mrs. E. A. Sumner, Treas. Brookfield, Mary E. Johnson, 26; Grafton, Extra-cent-a-Day Band, 38.31; Hubbardston, Cong. Ch., 3; Ipton, Aux., 35; Ware, Aux., with prev. contri. const. L. M. Mrs. F. O. Rugg, Mrs. H. B. Anderson, Mrs. G. Patton, Mrs. S. W. Flint, Mrs. S. M. Gould, Miss Charlotte Richardson, Miss Emma Gould, Miss Ellen J. Harding, 164.50; Warren, Aux., 9.25; Webster, Miss Eliza F. Larcher, 7; Worcester, Union Ch., Aux., 59.72, Piedmont Ch., Aux., 44, Park Ch., Aux., 10, Salem St. Ch., Aux., 24.16,	420 94
<i>Suffolk Branch.</i> —Miss Myra B. Child, Treas. Alston, 52.67; Amherstdale, Aux., 11.73; Boston, Berkeley Temple, Aux., 30, Central Ch., S. S., 2.37, Mt. Vernon Ch., Aux., Mrs. Myron Winslow, 30; Y. L. Aux., Mrs. Myron Winslow, 30, Shawmut Ch., Y. P. S. C. E., 5; Jun. Aux., const. L. M. Miss E. J. Wheelock, 25; Shawmut Branch, Willing Workers, 10, Union Ch., Union Workers, 5.23; Brighton, Aux., 66, Little Helpers, 5;	

Cambridge, Miss F. M. Quarrie, 4, Shepard Memorial Ch., Aux., 190, Shepard Guild, 15; Chelsea, Central Ch., Pilgrim Band, 37.50; Dedham, S. C. E., 10; Dorchester, Second Ch., Aux., 98.14, Y. L., Aux., 9.50, Village Ch., Jun. Aux., 25, S. S., 20; Hyde Park, Aux., 61.38, Y. P. S. C. E., 17; Jamaica Plain, Central Ch., Aux., 155; Newton, Eliot Ch., Aux. (of wh. 25 const. L. M. Miss Emilie F. Emerson), 130; Newton Centre, Maria Furber M. C., 25; Newton Highlands, 24.55; Newtonville, Central Ch., Aux., 19, Cradle Roll, 12; Roslindale, Aux., const. L. M. Mrs. Annie C. Warner, 25; Roxbury, Highland Ch., Aux., 60; Somerville, Broadway Cong. Ch., Young Ladies' M. S., 5; South Boston, Phillips Ch., Aux., 8; Wellesley, Mrs. Henry F. Durant, as a memorial of Henry F. Durant, Jr., 240; West Roxbury, Aux., 27,	1,521 07
Total,	3,040 86

LEGACY.

Worcester.—Legacy of Elbridge G. Partridge,	500 00
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RHODE ISLAND.

Providence.—Mrs. David Moulton's Children,	16 00
Total,	16 00

CONNECTICUT.

Eastern Conn. Branch.—Miss M. I. Loekwood, Treas. Windham, Aux., 8; Norwich, Broadway Ch., Aux., 209.45; Thompson, Aux., 13.33; Colchester, Aux., 4.87; Danielsonville, Aux., 21.29, Promfret M. C., 18; Groton, Aux., A memorial of Mrs. Mary Elizabeth Whitman, 37,	311 92
Hartford Branch.—Mrs. M. Bradford Scott, Treas. Berlin, Golden Ridge M. C., 20; Columbia, Aux., 28; East Windsor, Aux., 10; Hartford, Asylum Hill Ch., Daisy Chalm, 13.75, Windsor Ave., Aux., 1; Kensington, Aux., 18; Burnside, Long Hill Aux., 7.75; Plainville, Y. P. S. C. E., 6; Simsbury, M. B., 26; Tolland, Aux., 36.35,	166 85

New Haven Branch.—Miss J. Twining, Treas. Ansonia, C. E. S., 37.60; Bethany, Aux., 18; Bethel, C. R., 12.34; Bridgeport, Aux., 55.29, Park St. Ch., C. R., 10.20, Olivet Ch., C. R., 6.40, Second Ch., C. R., 19.35; Centerbrook and Ivoryton, Aux., 5; Chester, Aux., 5, C. E. S., 5; Clinton, Aux., 5; Cobalt, C. R., 1; East Hampton, Friends, 7.50, C. R., 60 cts.; East Haven, C. E. S., 41.47; Essex, Aux., 5; A Friend, 5, C. E. S., 6; Falls Village, Aux., 10; Goshen, C. R., 1.50; Green's Farms, Aux., 17; Haddam, Aux., 1.80; Higganum, Aux., 1; Killingworth, C. E. S., 16.60; Meriden, First Ch., C. R., 10; Middletown, First Ch., Aux., 50.83, Mission Helpers, 5, C. R., 3.40, South Ch., Aux., 40; Milford, First Ch., Aux., 75 cts.; Milington, Aux., 1; New Haven, Center Ch., Young People, 18.42, C. R., 5.95, Ch. of Redeemer, Aux., 1, Busy Bees, 5; Davenport, Ch., C. R., 4, C. E. S., 18, Dix-	
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well Ave. Ch., Aux., 10, Dwight Place Ch., C. E. S., 25.65; Fair Haven, Second Ch., S. S., 1, Grand Ave. Ch., C. E. S., 40, C. R., 8.75, Humphrey St. Ch., Y. L. M. C., 30, C. E. S., 48.72, United Ch., Aux., 5.25, C. R., 8.84; North Woodbury, C. R., 1.40; Norwalk, C. R., 2; Portland, Aux., 5, W. and W., 5, C. R., 2.35; Ridgefield, S. F., 2.25; Saybrook, Aux., 5, C. E. S., 2.08; Southbury, Aux., 13; Stamford, C. E. S., 2; Stratford, Aux., 2, C. E. S., 20.25, C. R., 5; Thomaston, Aux., 47; Washington, C. E. S., 20; Westchester, C. E. S., 6, C. R., 2.40; West Haven, Aux., 1.10, H. H., 5; Wilton, C. R., 1; Winsted, Aux., 80, Second Ch., C. E. S., 14.03; Fairfield Co. Meeting, Thank-offr., 176.35, A Friend, by Miss Sterling, 10, A Friend, coupon, 20, Grace Dyson, 1, Children's Meeting, 7.36, A Friend, 30, Mrs. Cady's School, 7.15,	1,133 93
Total,	1,612 70

NEW YORK.

Brooklyn.—Jun. C. E. of Willoughby Ave. Chapel,	1 72
Honcoye.—Young People and Happy Workers of Cong. Ch.,	19 00
New York State Branch.—Miss C. A. Holmes, Treas.—Aquebogue, Aux., 10; Brooklyn, New England Ch., Aux., prev. contri. const. L. M's Mrs. Emma S. Phillips and Miss Margaret Boyd, Tompkins Ave. Ch., Aux., 100; Binghamton, First Ch., Aux., 9.43; Camden, Aux., 10; Elmira, Park Ch., Aux., 34.86; Fairport, Aux., to complete L. M. Ruth Moore, 15; Madison, Aux., 26. Expenses; 37,	168 29
Poughkeepsie.—Mrs. Clara M. Buck, in memory of a dear mother,	5 00
Syracuse.—Good Will Ch.,	2 25
Total,	196 26

SOUTH CAROLINA.

Charleston.—Women of Plymouth Ch.,	2 00
Total,	2 00

OHIO.

North Munroeille.—Mrs. H. M. St. John,	4 40
Total,	4 40

CANADA.

Canadian Woman's Board,	23 37
Total,	23 37

FOREIGN LANDS.

England.—Chigwell, Miss S. L. Lopes,	25 00
Turkey.—Harpoot, Woman's Miss'y Soc'y,	30 00
Total,	55 00
General Funds,	5,811 71
Variety Account,	19 28
Legacies,	1,015 00
Total,	\$6,845 99



OUR MISSIONARIES.

MISS EFFIE B. GUNNISON.

MISS GUNNISON is the first of our California girls to enter upon foreign missionary work since the organization of our Board. She is the daughter of Mr. A. R. Gunnison, of 1320 21st Street, San Francisco. She was well qualified for her work in Japan by a liberal education in music, as well as in other branches.

She was teaching in a large school in San Francisco when her personal interest became enlisted in behalf of foreign missions.

In May, 1885, Miss Gunnison was formally adopted as a missionary of our Board. She was present at the June meeting, and told us of the way in which she had been led.

In August, by invitation of the Young Ladies' Mission Circle of the First Congregational Church, Oakland, members of all Young Ladies' Mission Circles in the vicinity gathered in the church parlors to meet Miss Gunnison.

September 12th another meeting was held at Bethany Church to discuss the advisability of forming a Young Ladies' Branch of the Woman's



MISS EFFIE B. GUNNISON.

Board of Missions. Mrs. Dwinell was invited to preside, and presented many reasons why the young ladies should thus organize. Said organization was decided upon that day, and has been effectively at work ever since.

Miss Gunnison sailed for Japan Sept. 19, 1885. At first she taught music in the mission school in Kobe, and then there came a call from Matsuyama for an American to take charge of a girls' school in Matsuyama,—a school which the Japanese themselves started, assuming all expense except the teacher's salary of \$675.

MATSUYAMA.

A little dot on the map of Japan stands for the city of Matsuyama, a place of some 12,200 inhabitants.

To this place Miss Gunnison went, and for a long time stayed there, entirely alone as far as the companionship of Americans was concerned, making the best she could out of the draughty old barn which served as a schoolhouse, and faithfully leading the girls in her care into the light of Christianity and religion. The most pressing need was a suitable building. The difficulty was finally mastered by dividing the expense, the people there promising half if the remainder could be found here; and as this was soon raised by private subscription, the long-needed schoolhouse was at last provided. A home for the teachers, called the "California Home,"* was also erected by the Woman's Board of the Pacific in 1892.

With two new buildings, a schoolhouse and a home, the station is well equipped. Miss Judson has also recently been assigned to the mission, and much encouragement is felt for the future success of the school, so well founded in "faith and good works" by Miss Gunnison. Miss Gunnison is a member of Bethany Church, San Francisco, and is supported by the Young Ladies' Branch.

MRS. ARTHUR H. SMITH.

It was a great pleasure to have Mrs. Smith with us at our anniversary. She had but recently arrived with her family from China, at Snohomish, Wash., where her mother, Mrs. Dickinson, and sister, Mrs. W. C. Merritt, reside. She came to California and to Santa Cruz by special invitation of the Woman's Board, and her presence was felt to be an inspiration and help. Emma Dickinson Smith was born in Mount Zion, near Janesville, Wis. Her father died in childhood. In 1871 Miss Dickinson married Rev. A. H. Smith, and went with him as missionary to China. Their first station was Tientsin, China, where they lived for ten years, and where three children were born, two of whom, Marie and Henry, are now living.

* A good picture of this will be found in LIFE AND LIGHT for November, 1892.

In 1881 the family removed to Pang-Chuang, a village quite in the interior. They found themselves two hundred miles from a railroad and two hundred miles from a post office, which state of things even now exists. Still the people were very kind and appreciative, their hearts having been opened through the "two f's"—famine and flood—and the temporal help then afforded by the missionaries, Mr. Smith, Dr. Porter, and others. After a few years the family were compelled by sickness to return to America. In 1888 they again sailed for China, and found a host of Chinese friends awaiting them. Their labors have been greatly blessed. During their present visit to this country we hope many in our churches will hear of the work the gospel is doing in China. Mrs. Smith has contributed many articles to *LIFE AND LIGHT*. She has also written several leaflets, among others "Two Sunny Hearts" and "Little Gate Keeper," which can be obtained by addressing our home secretaries.



MRS. ARTHUR H. SMITH.

MISS MARY FLORENCE DENTON.

Miss Denton is a native Californian, her early home being in Nevada County. Afterwards she lived at Spenceville, Placer County. Her father instructed his children in his own home. Miss Denton was a successful teacher for a number of years. When teaching in Los Angeles she became acquainted with Dr. Gordon and family, of Kyoto, Japan, which event marked a crisis in her life, as it decided her to engage in foreign missionary work. She united with the First Congregational Church in Los Angeles, and made many friends in the southern part of the State. She was adopted as a missionary of our Board, after having received appointment by the American Board, in May, 1888. At that May meeting in Berkeley Miss Denton was present, and all were glad to meet her. Miss Denton sailed for

Japan in August, 1888. At Dr. Gordon's special request she began at once teaching in the Doshisha, at Kyoto. She has been an enthusiastic, devoted missionary, and very actively at work. She made a hurried trip to California in 1891, accompanying a young cousin suddenly rendered motherless while traveling in Japan. Her mother and younger brothers and sisters are now living in San Jose.

THE DOUBLE CURE IN CHINA.

HERE is a precious instance of the double cure going on in the mission hospitals of China. It occurs in a recent speech of the Rev. Dr. Swanson. "An old woman came to one of our hospitals lately and asked to see the doctor, and she told the doctor what she wanted. She said: 'The head man of our town was with you here. He was an extremely bad man. He thrashed his wife and made his children miserable; he gambled away his money, and his mouth was so foul all the waters of the river would not wash it clean. He came here and he has returned home, but the tiger is changed into a lamb and his wife is astonished at the change. He has ceased thrashing her, they are now quite comfortable, and he never says a bad word.'

"Well," asked the doctor, 'what do you want?'

"Well," she replied, 'don't tell any one, but I have a foul mouth. I do a little grumbling, and I fear very much my daughters-in-law are not as comfortable as they should be, for I am not a good woman, and I have come here for some of that medicine that has cured that old man, so that I may be what I ought to be.'"*—Medical Missions at Home and Abroad.*

SPEED THE GOSPEL.

Let the lightning flash the message
Far out on every hand,
And by the throbbing engine send it
Over all our native land.

Let the ships, their white wings spreading,
Take the tidings as they fly,—
The glad tidings of salvation
To all lands beneath the sky.

Send it up to northern ice fields,
Let fleet-footed reindeer go,
With the Saviour's blessed story
O'er the frozen wastes of snow,

Let swift dromedaries take it,
O'er Arabia's desert plains,
Till the tented Arab listens
To the gospel's loving strains.

Send it into storied Egypt,
Up the far, far-reaching Nile,
To the dusky tribes so savage
Till its love their hearts beguile.

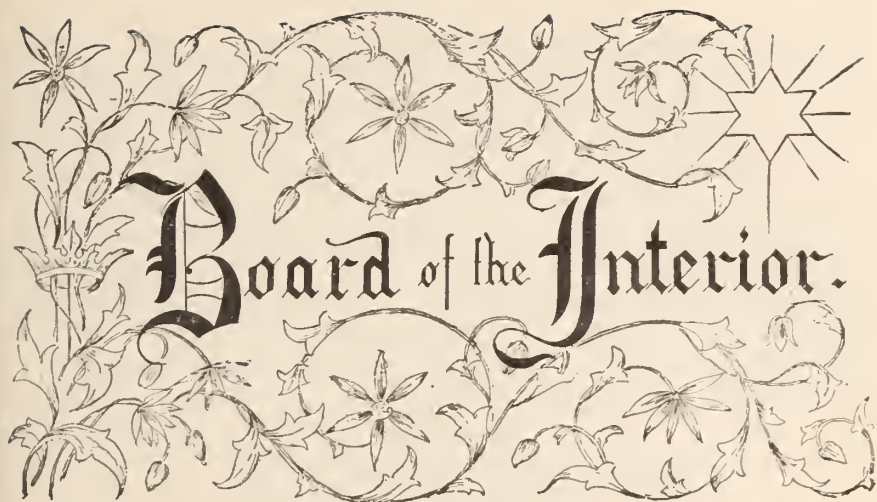
Send it into classic countries,
Into Italy and Spain,
Till the mighty, old, red dragon
Never more shall rule and reign.

Into fair, vast India send it,
Till the haughty Brahmin's pride
Bows before the simple story
Of Christ's love for all mankind.

Send it o'er the Himalayas,
Into Sinim's ancient land,
Till its heathen gods are broken
And its temples empty stand.

Send it on to Russia's millions,
And to sunny Japan's shore,
And to every palm-crowned island
Where the ocean surges roar.

Send it to all lands and countries,
Till each tongue the story tells,
And each fragrant breeze that bloweth
Bears the sound of Sabbath bells.



EDITORIAL COMMITTEE.

Mrs. GEORGE M. CLARK, 73 Bellevue Place, Chicago.

Mrs. H. M. LYMAN.

Miss SARAH POLLOCK.

Mrs. JAMES G. JOHNSON.

Mrs. GRAHAM TAYLOR.

CHINA.

LETTER FROM MISS M. L. PARTRIDGE.

FEN-CHOW-FU, SHANSI, May 4, 1894.

DEAR MRS. CLARK: We were so disappointed to hear that Miss Hinman had been appointed to the Bridgman School, for we had hoped so much to have her here. But it must be right some way. Dear Mrs. Davis is working almost superhumanly, but with her growing family must needs be circumscribed in her abilities, and the work grows and spreads, and she needs another to help carry it on. Mr. Price, too, has a fine school, but a young lady could do the teaching, and leave him free for the evangelistic work, which is now neglected. Haven't you some young lady friend in mind who could come? I'm going to write to as many as possible about the matter, and will not the ladies pray for these two young ladies so sorely needed?

Now about myself, and my work and study. The language study is a delight to me, but I am slow at it, and fear I shall not do you much honor. But I am studying as hard as the others will allow me, and enjoy it very much. I never can jabber in it as Miss Bird does; you'd think it her mother tongue to hear her. It is hard to be able to do so little; my life never has been laid in just such a groove before; but it's a splendid chance to learn patience, and I need that. Every one is very good to me, and all try to help

me to acquire the language. But it seems very strange to the Chinese that it takes us so long to learn to speak a simple language like theirs.

I have just attended a Chinese wedding, and found it very interesting, although the ceremony was foreign, and some heathen rites were omitted. We have many pleasures here, different from those at home, and more keenly appreciated. Our Christmas and Thanksgiving (foreign) services were especially enjoyable. It has been a matter of interest to me to find how much benefit one could obtain from a service without understanding a whole sentence in the entire sermon. I carry a Bible with both English and Chinese text, and so get the subject always, and often much of the spirit of the meeting.

JAPAN.

MRS. LUTHER GULICK'S DEATH.

KOBE, JAPAN, June 19, 1894.

I WRITE especially now, as I think you will be glad to learn the particulars of Mrs. Luther Gulick's sickness and death. Mrs. Gulick was in the interior with her daughter, Mrs. Cyrus Clark, and was taken ill about three weeks ago, suffering most intensely. . . . Dr. Taylor was telegraphed for, but he had no passport, and had, also, three critical cases in Osaka. Long telegrams were sent, and his advice was followed, while a Japanese physician took charge of the case.

Mr. Sydney Gulick was touring in that part of Japan, and as soon as news of his mother's illness reached him he went at once, and was a great help and comfort in caring for her. Miss Julia Gulick was also there the last part of the time.

Dr. Taylor advised bringing Mrs. Gulick to Osaka. When first proposed it was considered impossible, but later they all felt it would be better to make the attempt. . . . They started in the morning, carrying her very tenderly on a cot, and she slept even as they journeyed. At a place about seventeen miles from home they stopped at a hotel to rest, and there she died. The next day, I think it was, Mr. Sydney Gulick, Mrs. Clark and her children, and Miss Julia Gulick took the steamer for Kobe.

Preparations had been made for a burial on Sunday morning; but when it became apparent that the steamer might reach Kobe about five in the afternoon, we held ourselves in readiness to go to the grave at any time. When it looked as though the party might reach Kobe late in the evening, I had a room prepared in this house for the casket, and had also prepared for the party. You know this house was built by the Gulicks, and here "Grandma

Gulick" died, also one of Mrs. Luther Gulick's sons, and I think others of the Gulick family breathed their last in these rooms. It seemed fitting that for these reasons they should bring the body here.

However, the steamer reached Kobe at five. Mr. Sydney Gulick and others went at once to the cemetery with the body. Mr. and Mrs. John Gulick and their children, Mrs. Sidney Gulick and Sue, Mr. and Mrs. Theodore Gulick, besides the members of this station, were also there. The hour was lovely, just before evening. The grave was near her son's, and all was as quiet and restful as possible. . . . And so the last of that early band who went to Micronesia has gone! Miss Telford, who is waiting for her summons, said, with quivering lip, when she heard how glad Mrs. Gulick was to go, "O, yes; she has done her work; of course she would be glad to go." And it is true; she had done her work.

TURKEY.

LETTER FROM MRS. MARDEN.

MARASH, March 31, 1894.

OUR school is going on as usual. I am anxious to have Miss Blakely begin her vacation, which she will in a week or two. I hardly know how things will go with us when she is really gone. I have tried to look ahead and learn the ways, but I fancy when she is really gone, a hundred things will immediately occur to me.

Miss Lovell is hard at work in music and biology, which sounds very large, but is really only a touch of science,—enough to let the girls get the idea that there are really wonderful things in the world. On Wednesday eve of last week we had a "Musical," the programme given mostly by the pupils; instrumental and vocal, choruses and duets. I fancy the Wellesley Glee Club might have marveled at our ambitious efforts, yet for us it was fair. Our guests were delighted. Of course fond papas and mammas are alike the world over.

My own work at present is a Bible lesson to the one girl who forms the special class for Bible workers. You will think this a poor beginning, no doubt, but in view of the cares I should be obliged to take up when Miss Blakely should go away, it did not seem wise to press the matter, especially as we have no room for more until the new building is up. History is also given me, and most fascinating work I find it from a Christian standpoint. As we are not allowed text-books it is somewhat difficult to get our lessons. Miss Blakely's classes fall to me now. The city schools really might occupy all my time could I give it to them.

Miss Hess, of course, has to devote the lion's share of her time to the language. She has, though, two classes daily besides some general work. You will observe that we are not in danger of rusting out.

In our mothers' meeting, not long since, Mrs. Lee had planned out the subject on "Our Girls." Of course she had something to say about early marriages and kindred topics. Others of the native women spoke, and at the close, to ease off some rather close remarks I had made, I proposed that the mothers petition the church committee, in whose hands such matters are, to raise the limit of marriage for girls, from sixteen to eighteen. To my great surprise the women actually thought it a good plan. And I think such a sentiment will come out of it that the point can be carried.

I shall need the prayers of you all in the Friday meeting. I love to think of the "handmaidens of the Lord" in the upper chamber, praying for their sisters in the field, and I am sure much needed strength and wisdom is vouchsafed to us thereby.

Later, Mrs. Marden writes:—

My family consists of nineteen boarders and ten day pupils; all of them dear, nice girls, not perfect (who is?) but growing in grace and favor every day, I hope and pray. Four of these will go out into the world this year,—one to Hadjin, to teach with Mrs. Coffing, one to Adana, to Miss Webb, one to Aintab, and one to remain in Marash. Thus you see we represent different interests in our world.

In Marash the people are earnest in spiritual work. I look with pride at some of our women working for schools, mission work, etc. The women of the First Church have in charge a mission school and kindergarten, for which they are responsible. The Second Church has just ordained and settled a pastor over themselves, who has worked long enough to prove that he is an earnest man. His church is in good condition, all ends kept up, and a full church every Sabbath.

WORDS FROM MISS HESS.

A letter from Miss Hess, our new missionary in Marash, to her special correspondent, dated June 12th, is full of good cheer, spite of an attack of ophthalmia. It was written during the excitement of commencement week, and with the annual meeting at Aintab just in prospect. The letter is not for print, but as the "special correspondent" is away, we venture to take a few sentences, wishing we might quote it all:—

YESTERDAY, in accordance with our agreement, we had public examination, to which we invited the proper officials and the room full of leading Protestants. The man at the head of the Moslem high school came, very much beturbaned indeed. The official was pleased, and did not try to hide

his expression of it. Of course they will sign the diplomas all right. We had the girls' essays submitted, and to-morrow they will read them here, and receive their diplomas in the presence of the official, who will sign them. Four girls will graduate, and I wish I might speak personally of them and their plans for the future. They are educated, strong, Christian girls, with an earnest purpose to show by their lives the gratitude they feel for their advantages in this college.

This morning I attended the graduating exercises of the Academy, as I was on a committee to decide upon the prize English oration. I am as surprised and delighted as you would be at the progress and appearance of those boys. Aside from their dress, I could imagine myself in a New England debating school where every one felt he must win.

Since I came six months ago, you might expect me to report considerable progress in the language; but, alas! I cannot truthfully do so. I have felt it my duty to undertake a good deal of school work. Fridays I teach all day. Other days I have algebra, English, and once a week English writing, English composition, and criticism. Besides, I have various household duties. It is no more than my part, and I am sure that it is a just division of labor. . . .

I have not told you yet how happy I am here, because I want you to take my happiness for granted. I had fancied that a missionary's life became quite simplified, but I find more complexities and perplexities than I ever dreamed of.



WORK AMONG THE WOMEN OF OORFA.

BY MISS IDA MELLINGER.

ON arriving in Oorfa, about the middle of September, the missionary whose work is among the homes, began to call on the sick and feeble of the Protestants and Gregorians. The women who assisted last year could not leave the housework till a few weeks later. Four of the younger women, who had rendered valuable service, were obliged to give up all outside work, because of increased home duties. One of the workers died, and her patient suffering was a most effectual witness for the Master. Her mother, who was formerly among the workers, became too feeble through sorrow and age to continue. Another went with her husband to live in another place, and reports reach us that she is letting her light shine in that town, where there are few Armenians, the place being Turkish. Four women who were not interested last year, offered in the autumn to do what they could. One whose husband objected to her doing any outside work, as it would cause her

to go into the street, began holding meetings in her own house. Through her efforts a pastor's wife was induced to help with the meetings, and thereby was kept from dwelling continually on her loneliness, her husband being in another city. These meetings continued until both women had taken the fever so prevalent in the city. A young bride has charge of these meetings now, and they are largely attended. A meeting was begun in a new quarter of the city among Gregorians, at their request. Many came till a priest persuaded the women not to attend a Protestant meeting.

The work of the missionary in this department has been for the most part house to house visiting. Calls were made on all our church members, some two hundred families. There has been much sickness in the city during the past year; many of the sick in our congregation, as well as Gregorians, requested calls. For a few weeks there were so many ill that no other visits were made. Several among the Gregorians were frequently visited, and before death their lives gave evidence that they had been born from above. One thousand people from the famine region came in the fall, and lived in the tombs outside the city. They were utterly destitute, and many sick and dying. Protestant women gave their aid, as did many of the Gregorians. So long as they were without work, which was nearly all winter, meetings were held among them, many received medical care, and Bibles were given.

The Bible woman has proved most faithful, and willing to engage in any work assigned her. Besides holding meetings and much house to house work, she has taught twelve women to read during the year. Some were girls too large to go to school, others young married women, and one woman more than fifty years old. For a few weeks the Bible woman was laid aside from work by the illness of herself and mother.

A great many of the people have diseased eyes, and would become blind unless treated, many of whom were too poor to have a physician's care, and were treated by us, instructions having been given by the physician. Though this has taken considerable time, results have been satisfactory, and by entering their homes so often, there has been much opportunity for seed-sowing which otherwise could not have been obtained.

In January arrangements were made for the Sunday-school lesson to be given in classes. Previous to this it had been given from the pulpit, and the attendance of women was from six to thirty. Now there is an average of more than a hundred. The teachers for the women, girls, and children, meet weekly for the study of the lesson, and one of the results of the new system is the interest awakened in the study of the Word among the teachers. The quickened conception of the truth and the spiritual growth is very marked. Many Protestant women who never read their Bibles, now study

the lesson diligently. Gregorian women attend the Sunday school regularly. A Sunday school for neglected Gregorian children in our neighborhood has continued through the year with an average attendance of fifty. These are taught verses of Scripture and hymns, and a Bible story is illustrated with a picture. Some of these children have, with much difficulty, been brought into the day schools. The parents are uneducated, rough, and poor, and cannot understand why they should put themselves to the least inconvenience in order that the children learn to read. In some instances mothers are widows, and exceedingly poor, and such children have been given work, that they might earn money for tuition and books.

On an average eight families a day have been visited, besides conducting meetings and instructing several in Bible study.

LETTER FROM MISS SHATTUCK.

OORFA, TURKEY, April 18, 1894.

I AM very much encouraged in regard to the school work here this year. All departments are in far better condition than last year; teachers are doing good work, and pupils as well as we could reasonably expect. We again have a teacher engaged for kindergarten in the autumn; and if she, like the other, does not get married or otherwise disappoint us, we shall have work one degree nearer the foundations in the future. I see from the experience in Marash and Hadjin that kindergartens will be maintained with much difficulty from the pecuniary considerations; nothing else. By some, I think kindergarten work has been looked upon as a kind of luxury. I may have had something of that feeling years ago, but I now regard the training as very essential, here especially, where the homes are deficient in proper instruction, and the streets so full of evil, which the wee tots imbibe before we can have them in primary schools to learn from books.

Osanna and I have given special attention to sewing and various forms of fancywork (oh how I hate the latter!) in our school this year. The people desire it, and by means of this we hold girls longer for the instruction from books. The mental discipline of the handwork is quite apparent, as some must repeatedly rip out, or plan the worsted and crochet work by countings, etc. As to color there is no possibility of training this people. I learned that years ago. Possibly generations hence that can be accomplished.

Recently we saw it would be a great gain to take in an additional class to our school, making five classes temporarily, but eventually only four. We have as assistant these last three months a young teacher who was last year in Aintab Seminary. I think we may like to continue her next year also;

for though Osanna gives every minute of the six hours, and I a full half day to teaching there, we cannot do all. This dear girl (Hanum) expected to be married this year; her parents engaged her while she was away at school. Her betrothed is now very low in consumption, and so the family are disappointed.

Is it not dreadful that consumption is so on the increase in this land? I believe it is from too many sleeping in the room with the diseased person, and the lack of other necessary precautions. Our physician told me recently he knew of at least eighty cases in this city! When I called on this young man I was exceedingly gratified at finding him in a large, airy room, his head near two full-sized windows, and everything about him clean, and the attendants quiet and few, though across the yard, in another room, were large numbers of callers, and the members of the extensive family. At present there is very much illness all about us,—fevers and *la grippe*. Miss Mellinger is almost constantly among the sick. We both feel the days quite too short for what we desire to do.

Lessons left, arrangements all made for the Harem (said to be “on the way” here by a messenger sent), and,—no visitors. Perhaps the gathering of clouds and threatening rain prevented. It is too often thus, however, and we wait days in expectation of a visit from great ones. We do not sit idle while waiting, and next time I hope I may be able to remain in school giving lessons till the arrival. Nevertheless it is right and proper to show due honor to our officials; this I try to do in every place.

SPAIN.

Mrs. Alice Gordon Gulick wrote during the last busy year at San Sebastian:—

I HAVE the Seniors in French, Psychology, Logic, Ethics, Church History, Evidences of Christianity, and Literature. Miss Barbour's department is Mathematics and Natural Sciences, and Miss Webb cares for Latin, History, Physics and Chemistry. We have each about seven hours a day of classroom and preparatory work. In fact, I had many “working days” of eighteen hours last term. We shall be glad when the year is over.

The Christian Endeavor Society is flourishing. We have weekly meetings and monthly consecration meetings conducted by the girls, as well as the teachers. We use the topics of the United Society translated into Spanish.

This year the temperance work has had a great uplift, and though but few of the girls have joined the little societies, yet they are in earnest, and they are the first in Spain to take such a stand.

At the close of the year Mrs. Gulick writes again :—

Friday and Saturday, June 29th and 30th, were devoted to the concluding examinations in the Institute. The marks obtained were higher than last year, and we received a first prize, also two “Honorable Mentions” in the difficult studies of philosophy of literature, and rhetoric and logic.

On Saturday the Senior class were examined for the *revalida*, as it is called, which is a brief but thorough examination on different subjects in all the studies they have had during the five years in the Institute. . . . In the evening the girls came back to the house jubilant, with the certificates of their degree of Bachelor of Arts in their hands. We are deeply moved at this brilliant termination, and humbly thankful to God, who has permitted the happy result.

MEXICO.

LETTER FROM HARRIET J. CRAWFORD.

Mrs. Crawford, one of the missionaries of the W. B. M. I., has recently been left a widow, and has given up her work in Hermosillo, Mexico, and taken her four children to California, where she hopes to get pupils in Spanish. The following extracts are from her farewell letter.

HERMOSILLO, SONORA, May 10, 1894.

MY DEAR SECRETARY :—

AFTER returning last January from accompanying my dear mother to her resting place, I began a letter to you, which I think was never finished, on account of illness in the family ; first the children, then my dear husband.

It was hard to know that I never again in this life could see my mother ; now I am thankful that she went first, for she would have grieved and suffered over my being left a widow. . . . Mr. Crawford was ill fifteen days, and left us the third of April. Miss Burrows, our teacher, and Mrs. Blachly, who both live with us, helped me most kindly with the children and with the housework, so that I could remain with him almost constantly. The members of the church were coming at all hours to inquire for him, and to help, if possible. Other Mexican friends, though not members of the church or congregation, were very attentive and kind, and an American Christian gentleman, who lived near, was with us a great deal of the time ; so we were by no means without friends.

Mr. Crawford's death has very much touched this people. They say they never knew before what was a Christian's death, and inquire what it was that enabled him to meet death with joy and calmness. Several have asked :

"What is it that helps you to bear this dreadful loss with calmness and resignation? We know you possess something we know nothing about." Then I gladly tell them what is the faith of the Christian.

There is a great change among the people now: they come to services; they want tracts and Bibles. We feel there is a great work beginning; and if the death of my dearest companion shall be the means of softening and leading hearts to Christ, I surely must not mourn,—I must rather rejoice.

Oh that the Lord may soon send those who may carry on this great work! I could have wished no greater honor than this for my husband, that the Lord permitted him to lay the foundations for this work.

I know I shall miss him more and more as the years go by, but as I feel afraid, his last words come to me: "Do not feel anxious; God will take care of you and the children."

I have been happy all these years that we have been working together; I in Mexico and you all in the dear home land. Your prayers and letters have cheered and encouraged me. I am going away from Mexico, but I don't want to go away from the Board. I am going to live in California; there I hope to be able to continue in the work among the California Mexicans. I feel sad at thought of leaving the kind service of the W. B. M. L., and shall, just as much as now, need your prayers and love.

I am going to look for Spanish pupils in Los Angeles, California, or a position to teach Spanish.

CHILDREN'S WORK.—HOW TO USE THE SOCIAL ELEMENT.

BY MRS. MARY C. LEONARD.

CHILDREN, like their elders, are social by nature. They love parties. How, then, can we use this love to further the end we have in view? Perhaps you have found it difficult to get the children together after the summer vacation. If you have, try this plan: Give out notice that all the members of your band, and all who desire to become members, are invited to come to the church parlors, with their lunch baskets, next Saturday afternoon; and see if all your old members are not present, with many new ones. The leader and teachers will be there to meet them, of course. Some of the teachers will take the baskets and prepare the supper, while the leader and one or two of the teachers will see that the children play the games children love to play. The leader will also take a few minutes to tell about the next meeting, describing in a lively, bright way, its programme, and promising a very nice story. About half past four o'clock serve the supper. This may seem early, but it is none too early for the "real party" to begin, as one of

the little boys in my band called it this year. Taking hold of my dress, he said, "Mrs. L., when will the real party begin?" "It has begun now," I said; "we are having it now, in these games we are playing." "But I mean the real party, the eating party," he said. The lunch baskets, supplemented by the teachers with cocoa, fruit, and candy, furnish a very inviting supper, and as the children with beaming faces depart, you can feel that your band is successfully started in its winter's work.

The band having been thus successfully started, and having studied for about three months about Turkey, for instance, let the oldest class in the band (which gives due importance to age) invite the rest of the band to a Turkish Social at the next meeting. At the social they must seat the boys first (according to Turkish custom) upon four pew cushions arranged to form a square, and serve them with what purports to be Turkish sweetmeats, made of three or four kinds of jam and candy mixed, and served upon square soda wafers for plates. After the boys are served, then the girls receive their share. This simple affair has been found very taking with the children, and as they eat their cracker plates there is no after work for the teachers.

A China tea also follows nicely after a course of study upon China. The tea may be preceded by a China match, conducted like a spelling match, only instead of spelling words each member gives a fact about China, and if a new fact cannot be given the member loses his place. For the tea, arrange upon a small table a few Chinese decorated teacups, with a dish of small rice balls, a dish of animal crackers, and a dish of Chinese nuts, if they can be procured from some friendly laundry man. Let a few of the older girls serve the band, group by group, as at a reception. If very weak tea is served in the decorated cups, and the rice balls are eaten with chopsticks, and some of the queer nuts are given to each child, they will think they are having a very nice time indeed. While the groups are being served the rest of the band can be entertained by missionary stories about China, or by games.

In many bands there is an annual entertainment held upon the birthday of the band; that is, upon the date of its organization. In my band we have held a great variety of entertainments upon its birthday,—sales of dolls' clothing, which were always very profitable, stereopticon shows, entertainments consisting of tableaux, songs, and drills, home-made candy sales. Last year we had an entertainment consisting of tableaux, with home-made candy for sale, and a Little Helpers' Cook Book, which we compiled from choice recipes contributed by our church ladies, and which netted us \$55. This year we are planning a Japanese tea, which, as we intend to invite the public, will be a more elaborate affair than the Chinese tea before mentioned.

These social meetings should be held with the idea of associating good times and mission bands together. The idea that a missionary meeting can be poky should never be allowed to enter the minds of the rising generation.
Elyria, Ohio.

ANNUAL MEETING OF W. B. M. I.

THE Annual Meeting of the Woman's Board of Missions of the Interior for 1894, will be held with Plymouth Church, Chicago. The executive session occurs morning and afternoon of Tuesday, October 30th. Regular sessions of annual meeting begin at 9.30 A. M., Wednesday, October 31st, and close Thursday evening, November 1st. There are many indications that this first annual meeting of our second quarter century will be an occasion of great interest. Let prayer be made without ceasing.

Is your society planning to send a delegate to the annual meeting? It is none too early to begin to arrange for this. Probably no one thing would give greater impulse to the work, or more satisfaction to the auxiliaries, than to have every society represented at this meeting. To some societies this may seem impracticable, but we believe earnest effort and careful planning would result in leaving but few societies not represented.

Where it is practicable let each society send a delegate. Where the distance and expense is too great for each society to send a delegate, several neighboring societies can unite in sending one woman who, on her return, should visit each society sending her, and report the meeting. The auxiliaries in Detroit, Mich., all united in sending a delegate to the annual meeting in Omaha. Will not others try this plan this year?

Please do not think that because your society is small, or you are a long distance from the place of meeting, it is not worth while to send a delegate.

What are a delegate's duties? To be present at the whole of every session, in the seats assigned to her State. To be prepared thoughtfully to vote on all questions calling for a vote; and to make full report to the society or societies she represents.

Who should be sent as delegates? Evidently one who can execute the duties stated above, and one who is physically able to bear the fatigue of the journey and attend the sessions. Do not fall into the error of thinking that only one or two ladies in your society can be delegates.

Should money be taken from the regular treasury to pay delegates' expenses? Certainly not! Every society needs a "contingent fund" to meet its expenses. A bright committee on "ways and means" would secure such a fund, by special contribution or a suitable entertainment. Sometimes a delegate prefers to pay her own expenses.

Home Department.

STUDIES IN MISSIONS.

PLAN OF LESSONS FOR 1894.

September.—Thank Offerings : the Treasury.

October.—“ In the Beginning ; ” or, How the work in the various Missions was opened.

November.—The new Mission in Gazaland.

REASONS FOR THANKSGIVING.

That Death has not invaded the ranks of our Missionaries.

For our New Missionaries. Two of these are re-adopted, having given years of service in the foreign field before,—Miss Mary H. Porter of North China and Mrs. Laura Tucker Seelye of Turkey. The new missionaries are : Miss Hinman, for North China ; Miss Moulton, for the Marathi Mission, India ; Miss Parmelee, a missionary daughter, for Turkey ; Miss Fay, for Africa ; and Miss Graf, not yet designated.

For the World's Congress of Missions. It greatly stirred and deepened the interest at home. It increased the intelligence of workers, and the papers and addresses form a valuable addition to the missionary literature of the day.

For the Increased Interest of the Societies of Christian Endeavor in Missionary Work. Also for the growing interest of the Young Men's and Young Women's Christian Associations. Let careful note be made of the plans for “ missionary extension ” at Cleveland. Also of the missionary interest manifest at the Summer Schools for Christian Work in Northfield, Mass., and at Geneva Lake, Wis.

For the Steadfastness of the Student Volunteers. See Reports of the Convention held in Detroit.

For the New Mission in Gazaland That the long, exhausting, and dangerous journey was made in safety. That the opening of the mission has been crowned with success, and that the missionaries have found favor with the people.

For Revivals: In China, in our own and other missions ; in North India in the Methodist Episcopal mission, among the Malas in Cuddapah ; among the Telugus.

For the Growth of Kindergarten Work that reaches the little children.
That the Work in Ponape has not died, but is growing.

For Growth and Progress in all our Schools. A new Girls' School has been opened in the S. China mission, the Anti-foot-binding School in Pang-Chaung. A new station was opened in the West Central Africa Mission. From almost every boarding school there have been accessions to the churches.

That Sabbath Observance is increased Abroad. A Lord's Day Union has been formed in India.

For the Spread of God's Word.

For an increased spirit of Giving in the Native Churches.

For some Check to the Slave Trade. *Herald*, 1893, pages 334 and 417.



HYMN OF THANKSGIVING.

O Thou whose bounty fills my cup
 With every blessing meet!
 I give thee thanks for every drop,—
 The bitter and the sweet.

I praise thee for the desert road,
 And for the riverside;
 For all thy goodness hath bestowed,
 And all thy grace denied.

I thank thee for both smile and frown—
 And for the gain and loss;
 I praise thee for the future crown,
 And for the present cross.

I thank thee for the wing of love
 Which stirred my worldly nest;
 And for the stormy clouds, which drove
 The flutterer to thy breast.

I bless thee for the glad increase,
 And for the waning joy;
 And for this strange, this settled peace,
 Which nothing can destroy.

—Selected.

WOMAN'S BOARD OF THE INTERIOR.

RECEIPTS FROM JUNE 18 TO JULY 18, 1894.

MRS. J. B. LEAKE, TREASURER.

ILLINOIS.

BRANCH. —Mrs. W. A. Talcott, of Rockford, Treas. Aurora, First Ch., 13; Chicago, E. L. R., 3, Mrs. Jacobs, 1, First Ch., const. L. M. Mrs. Laura Tucker Seelye, 232.50, Kenwood Evangelical Ch., 148.49, Millard Ave. Ch., 8, New England Ch., 39, Plymouth Ch., 106, Ch. of the Redeemer, 25.75, South Ch., 150, Union Park Ch., 225.60; Decatur, 15; Galesburg, First Ch. of Christ, 37.50; Geneva, 26; Gleneco, 17; Harvard, 5; Harvey, 4.16; Huntley, 4.60; Mendon, 30; Neponset, 17; Ottawa, 50; Payson, 41; Plymouth, 10; Ridgeland, 32.25; Rockford, First Ch., 19.25; Springfield, First Ch., 14; Sycamore, 16.25; Western Springs, 9.		1,300 35
FOR THE DEBT: Chicago, Plymouth Ch., 25 00		25 00
JUNIOR: Alton, 8.50; Chicago, First Ch., 40, New England Ch., 50, Union Park Ch., 45; Gleneco, 7; La Grange, King's Daughters, 2.50,		153 00
C. E.: Granville, 10; Huntley, 2.60,		12 60
JUVENILE: Chicago, Plymouth Ch., Jun. C. E., 6.52, Mrs. McLean, 1.25; Evanston, Light Bearers, 9.57,		17 34
SUNDAY SCHOOL: Lombard,		12 80
Total,		1,521 09

INDIANA.

BRANCH. —Miss Sadie M. Gilbert, of Terre Haute, Treas. Brightwood, Mrs. Anderson, 1; Elkhart, 27.17; Indianapolis, Mayflower Ch., 32.10; Liber, 6.40; Lowell, Mrs. Morey, 5; Macksville, 5; Michigan City, 3; Ridgeville, 2; South Vigo, 1.41,		88 08
JUNIOR: Elkhart, 1.50; Indianapolis, Mayflower Ch., Y. P. Soc., 8, People's Ch., C. E., 3.67; Macksville, C. E., 76 cts.; Michigan City, C. E., 5; Orland, C. E., 5; Terre Haute, First Ch., C. E., 3.50, Opportunity Club, 5,		32 43
JUVENILE: Caseyville, S. S., 1; Elkhart, Glory Band, 50 cts., M. B., 4.55; Hosmer, Soldiers of Jesus, 3; Indianapolis, Mayflower Ch., Jun. C. E., 50 cts.; Kokomo, Jun. C. E., 1; Macksville, S. S., 61 cts.; Perth, S. S., 1; Ross, Juvenile Band, 1.40,		13 56
CARRIE BELL MEMORIAL: Liber, Silver Band,		3 15
Total,		137 22

IOWA.

BRANCH. —Mrs. C. E. Rew, of Grinnell, Treas. Algona, 5; Burlington, 49.50; Cedar Falls, 10; Cherokee, 14; Davenport, 12; Des Moines, Plymouth Ch., 6.05; Earlville, 10; Farragut, 10; Grinnell, 45.60; Iowa, a Friend, 4.75; Miles, 15; Mitchellville, 3.25; Montour, 12.80; Ottumwa, 8.25; Pilgrim, 5; Reinbeck, 19; Sabula, Mrs. H. H. Wood, 5; Talmage, Mr. and Mrs. G. R. Ward, 1,		236 20
JUNIOR: Council Bluffs, 5.65; Des Moines, Plymouth Rocks, 25; Grinnell, Y. L., 10; Sabula, Life Preservers, 2,		42 65
JUVENILE: Grinnell, Busy Bees, So. Br., 2.89, W. Br., 6.80,		9 69
C. E.: Decorah, 18.50; Marion, 10,		28 50

JUNIOR C. E.: Central City, 2; Muscatine, 2.05; Pilgrim, 2; Tabor, 2.50,		8 55
SUNDAY SCHOOLS: Des Moines, Plymouth Ch., 24.48; Iowa Falls, 1.61,		26 09
THANK OFFERING: Grinnell, Y. L.,		3 83
SPECIAL: Burlington, Mrs. G. B. Little, for Bible woman, Madura, 45; Grinnell, Mrs. Eliza A. Potter, for Bible Womans' Home, Madura, 10,		55 09
Total,		410 51

KANSAS.

BRANCH. —Mrs. W. A. Coats, of Topeka, Treas. Centralia, 15; Dover, 5; Maple Hill, 1; Wellsville, 5,		35 00
C. E.: Sunnyside, 1; Topeka, Central Ch., 1.81,		2 81
JUNIOR C. E.: Ottawa,		5 00
Total,		42 81

MICHIGAN.

BRANCH. —Mrs. Robert Campbell, of Ann Arbor, Treas. Benton Harbor, 5; Charlotte, 25; Detroit, First Ch., 104.50, Woodward Ave. Ch., 64.38; Dowagiac, 10; East Saginaw, 70; Grass Lake, 8.90; Grand Rapids, First Ch., 75.16; Kalamazoo, 25.81; Muskegon, 5; Manistee, 26; Sandstone, 6.11; Vermontville, 10.60,		436 46
JUNIOR: Allegau, 1.80; Cooper, 6; Grand Rapids, First Ch., 25,		32 80
JUVENILE: Coloma, 5; Grand Rapids, South Ch., 5; Vermontville, 50 cts.,		10 50
FOR THE DEBT: Kalamazoo,		1 35
Total,		481 11

MINNESOTA.

BRANCH. —Mrs. J. F. Jackson, 139 E. University Ave., St. Paul, Treas. Austin, 11.29; Minneapolis, Park Ave. Ch., Aux., 20; Northfield, Extra-Cent-a-Day Band, Cong. Ch., 60, Aux., 37; St. Paul, Atlantic Ch., 9.61, Plymouth Ch., Aux., 37.70,		175 00
JUNIOR: Northfield,		5 00
JUNIOR C. E.: Spring Valley,		10 00
FOR THE DEBT: Northfield, Y. L., 6; Owatonna, Aux., 8,		14 00
SPECIAL: For the Misses Gage and King toward furnishing new girls' school building, Marsovan, Class of '90, Carleton College, for "Class of '90 room," 50; for "St. Paul Quartette room," St. Paul, Park Ch., Aux., 10, Plymouth Ch., Aux., 50,		110 00

	314 60
Less expenses,	10 45
Total,	304 15

MISSOURI.

BRANCH. —Mrs. C. M. Adams, 4427 Morgan St., St. Louis, Treas. Hannibal, Pilgrim Ch., 2.25; Kansas City, Clyde Ch., 14.93; Lamar, 1; Little Rock, Ark., 2.25; Neosha, 9.65; Pierce City, 9.75; Springfield, Conv. coll., 16.35; St. Joseph, Tabernacle Ch., 11.65; St. Louis, First Ch., 35, Pilgrim Ch., 34, Compton Hill Ch., 40.05, Central Ch., 10.65,		187 53
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JUNIOR: Springfield, First Ch., C. E., 5; St. Louis, Pilgrim Ch., Y. L., 60, Compton Hill, Y. L., 12.50; Tabernacle Ch., C. E., 1.25, Union Ch., C. E. and Jun. C. E., 5,	83 75
JUVENILE: Hamilton Children's Band, S. S.: Kansas City, Clyde Ch., 25; Little Rock, Ark., 1,	90 26 00
Less expenses,	298 18
Total,	88 50 209 86

NEBRASKA.

BRANCH.—Mrs. H. G. Smith, of Exeter, Treas. Ainsworth, 4.63; Bladen, 1; Beatrice, 20; Columbus, 5; Exeter, 7.10; Fremont, 33.50; Franklin, 7.50; Fairfield, Mrs. M. Broderick, 60 cts.; Mrs. E. L. Sherman, 75 cts.; Holdrege, 2.50; Irvington, 1.63; Kearney, 11.81; Lincoln, Plymouth Ch., 6, First Ch., 18.33; Vine St. Ch., 2.50; Milford, 5; Norfolk, First Ch., 6.65; Norfolk Junction, Ladies' Aid, 1; Neligh, 3; Omaha, Dime Fund, 8.40; First Ch., 47.12; Plymouth Ch., 8; Special, E. M. Gordon L. M., 25; Plymouth, 9; Sulton, O. P. J., 15.02; Scribner, 4.40; Trenton, 3; Urbana, 2.63; West Point, 2.50; Waverly, 2; York, 5.75,	271 32
JUNIOR: Lincoln, Plymouth Ch.,	6 00
JUVENILE: Exeter, 3; Grafton, 2; Lincoln, Plymouth Ch., 5; Omaha, First Ch., 35; Sutton, 5,	50 00
C. E.: Ashland, 3.50; Kearney, 11; Norfolk, Jr. C. E., 1.17; Omaha, St. Mary's Ave. Ch., Jr. C. E., 10,	25 67
SUNDAY SCHOOL: Ainsworth,	2 50
Total,	355 49

OHIO.

BRANCH.—Mrs. Geo. H. Ely, of Elyira, Treas. Akron, 20; Berea, 6.75; Chardon, 5; Cincinnati, Central Ch., 35; Walnut Hills Ch., 45; Elyria, 55.69; Hudson, 6; Mantua, Friends, 3; Twinsburg, 15,	191 44
JUNIOR: Cleveland, Olivet Ch., King's Daughters Circle, 5; Columbus, Plymouth Ch., Y. W. M. S., 25; Oberlin, College, Y. W. M. S., 15,	45 00
C. E.: Burton,	5 00
JUVENILE: Wellington, Croesus Circle,	3 00
JUNIOR C. E.: Andover,	5 00
SUNDAY SCHOOL: Wauseon,	4 25
THANK OFFERING: Mrs. A. Sharp, Lindenville,	5 00
SPECIAL: Springfield, First Ch., for Girl in Harpoot School,	10 75
PRIMARY DEPT.: S. S., for same,	5 00
Total,	274 44

CORRECTION.—In July LIFE AND LIGHT, Geneva should be 21.13, instead of 2.13.

SOUTH DAKOTA.

BRANCH.—Mrs. C. S. Kingsbury, of Sioux Falls, Treas. Deadwood, 10.20; Sioux Falls, 15,	25 20
JUNIOR: Sioux Falls, King's Daughters,	10 00
JUVENILE: Sioux Falls, Lamplighters, 2; Yankton, Willing Hearts, 5.75,	7 75
JUNIOR C. E.: Chamberlain,	60
FOR THE DEBT: Chamberlain,	2 06
Total,	45 61

WISCONSIN.

BRANCH.—Mrs. R. Coburn, of Whitewater, Treas. Ashland, 4.10; Brandon, 10; Baraboo, 5; Beloit, Second Ch., 6; Clinton, 5.75; Delavan, 13.75; Eau Claire, 5; Eagle River, 3.30; Green Bay, 25; Grand Rapids and Centralia, 12; Hayward, 6.51; Milwaukee, Grand Ave. Ch., 27.50; South Milwaukee, 8.50; Viroqua, 10; Waukesha, 30; Wauwatosa, 15; West Superior, 16.67; Whitewater, by Mrs. Culver, 25,	204 33
FOR THE DEBT: Elkhorn, Y. L. S. S. Class, 8; Madison, Aux., 20,	28 00
JUNIOR: Milwaukee, Grand Ave. Ch., Daughters of the Covenant, 2, Y. L., 25.24; Sparta, C. E., 9,	36 24
JUVENILE: Berlin, Jr. C. E., 4.50; Fox Lake, Jr. C. E., 3.50; Green Bay (Pres.), for Bridgman School, 35; Milwaukee, Pilgrim Ch., by Leonard G. Millard, 2.50; Waukesha, Forget-Me-Nots, 6,	51 50
Less expenses,	320 07 33 94
Total,	286 13

CONNECTICUT.

Farmington.—A Friend,	40 00
Total,	40 00

FLORIDA.

Melbourne.—Mrs. J. H. Phillips,	25 00
Total,	25 00

NORTH CAROLINA.

King's Mountain.—Lincoln Academy, per Miss Cathcart,	20 00
Total,	20 00

PENNSYLVANIA.

Allegheny.—First Ch., C. E., Two-Cent Fund,	7 00
Total,	7 00

CANADA.

Mrs. F.,	10 00
Total,	10 00

TURKEY.

Samokov.—Bulgaria, Rev. H. C. Haskell,	1 10
Total,	1 10

MISCELLANEOUS.

Sale of leaflets, etc., 5.72; Calendars, 29.48; key badges, 1.20,	36 40
Total for month,	4,207 74
Previously acknowledged,	33,155 55
Total since November 4, 1893,	\$37,362 29

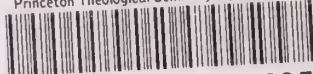
MISS JESSIE C. FITCH,
Ass't Treas.

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